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# CHRIST LIVETH IN ME

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# CHRIST LIVETH IN ME.

BY THE

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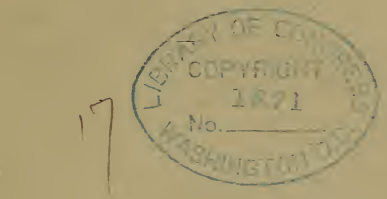
AUTHOR OF "GRAPES FROM THE GREAT VINE," "SUNNY MOUNT," ETC.

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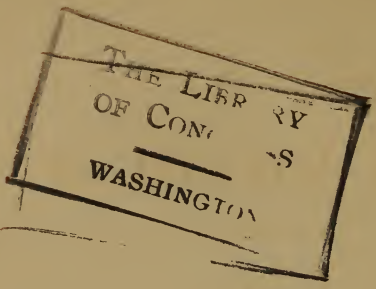


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# Christ Liveth in Me.

## I.

LIKE a flower in a nosegay, a crystal in a nest of crystals, a star in a constellation, is this word of the apostle among the words surrounding it. It is associated with a series of precious gospel paradoxes. (Galatians ii. 20.)

"I am crucified." I, the writer of these words, am a crucified man. I have been accused, arrested, tried and convicted, condemned and nailed hand and foot to the cross!

"I am crucified with Christ," in company with Christ—Christ crucified in Jerusalem fifteen hundred miles or more away, and I at

home in company with him—Christ thirty years ago, and I now with him!

"Nevertheless I live." Crucified and yet alive. Why, crucifixion is the death-penalty! Christ's crucifixion is bearing the wrath and curse of God for sin. The wages of sin is death—for mortal man death of the body and death of the soul, and that for ever!

But I *am* crucified with Christ, and, in company with him, I *have* borne the penalty of sin, and that penalty is thus twofold death, and yet I live! I am now alive, and with a life whose fires will never cease to burn while glory blazes from the throne of God. For it is *with* Christ that I am crucified, hidden away in him, hidden so securely there in the secret of his tabernacle that the woes of the garden, the scourge-lash and crown-thorn, nail-thrust and spear-point, expended their all of wrath on him and could not reach to me. I am crucified in my Substitute, and therefore I live—live a crucified man.

And yet not I. I and not I. I died, yet not I. I live, and yet not I—not the old I.

For when I found such union with Christ, when I had obtained such access and entrance into the Rock of Ages as that his death came in the place of mine—his death all undeserved in place of mine, so richly merited, and thus *in law* his death became my death—then I became a *new creature.* "Therefore if any man be in Christ he is a new creature. Old things are passed away"—the "old man," the "old nature"—"and all things are become new." 2 Cor. v. 17. "Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him." Col. iii. 9, 10. Renewed in the spirit of the mind; the new man put on which after God is created in righteousness and true holiness. Eph. iv. 22–24. "For we are his workmanship, created in Christ Jesus unto good works." Eph. ii. 10. And the I that

now lives is this new creature. It is indeed the same old body and the same mental faculties, without addition, without subtraction, the same moral powers, but a new life in them. There is a poor hyssop weed growing out of the wall, and a murderous frost passing by robs it of its life. But He who made it comes that way, has pity on the poor dead thing, transplants it from the hard, niggardly bosom of the wall to the generous, nutritious hillside, and then, instead of sending pursuers after the frost robber to bring back the old life, imparts a new and better, and, lo! the hyssop weed is become a cedar of Lebanon! I *was* that hyssop, and now, through grace, I *am* that cedar! I was a weed growing out of the old Adamic wall, and the frosts that blighted Eden and made our world a place of wailing killed me and left me dead in trespasses and sins. But the Creator of heaven and earth passed by and had compassion on me in my desolation, and in

that sovereign love that removes misery and imparts joy in its stead, out of pure delight at making glad and seeing the gladness it has made, by his Spirit took me out of that old sin-smitten wall, whose surface and chinks abounded in all hideous and unsightly things (Gal. v. 19–21), and planting me in the soil and sunshine of Zion—"Ye are come unto Mount Zion"—imparted to me a new life. This life is not the old Adamic life, but the new Christ life. "And now I live, yet not I, for Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Thus it is hardly even the new creature into which I have been transformed that now lives. For as the physical universe is itself upheld by divine power, and without that support would sink to annihilation, so this new I, this new creature, lives only in the life of another. I live only as faith takes hold on the Son of God and drinks in life from the

Fountain. This faith which he gives is the eye that sees him, that the whole soul may love him. It is a door opened by himself in the soul through which the rays of his light constantly flow.

"I love my God, but with no love of mine,
For I have none to give;
I love thee, Lord, but all the love is thine,
For by thy life I live.
I am as nothing, and rejoice to be
Emptied and lost and swallowed up in thee.

"Thou, Lord, alone art all thy children need,
And there is none beside;
From thee the streams of blessedness proceed,
In thee the blest abide—
Fountain of life and all-abounding grace,
Our source, our centre and our dwelling-place!"

## II.

WE IN CHRIST—CHRIST IN US. In these words (Galatians ii. 20) we are confronted with that twin mystery of the gospel, the mutual in-being of Christ and believers—Christ in them, they in him—and through this mystic union the strange identity of saint and Saviour.

1. The identity. Put together two watch-glasses with their concave surfaces facing each other, and you have an object resembling in shape the enormous mass of stars, the nebula, of which our solar system forms a part. But there is another and a brighter "milky way." Its constellations are the various families, denominations of those who love our Lord Jesus Christ in sincerity, its individual stars ransomed souls, its head

and light and life the Son of God, and he and they together form one body in the spiritual heavens.

"The Church which is his body, the fullness of Him that filleth all in all." Eph. i. 23.

"Now ye are the body of Christ and members in particular." 1 Cor. xii. 27.

"The Church is the veritable, mystical body of Christ, yea, the recipient of the plenitudes of Him who filleth all things, whether in heaven or on earth, with all the things, elements and entities of which they are composed."

"His body, not in a figure merely; it is veritably his body, not that which in our glorified humanity he personally bears, but that in which he as the Christ of God is manifested and glorified by spiritual organization. He is its Head; from him comes its life; it is, in the innermost reality, himself."

"I am the Vine, ye are the branches." But the Vine and the branches are one

Vine. "To whom coming as to a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore it is contained in Scripture, Behold I lay in Zion a chief corner-stone, elect, precious: he that believeth on him shall not be confounded." 1 Peter ii. 4–6. But the corner-stone and the other stones, built in together, form a single building. "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." John vi. 56. Here is expressed a vital and organic union.

Thus Christ and his people form one body, a strange unity in a marvelous variety—a unity such that whoever touches one of these believers touches Jesus Christ (Matt. xxv. 40), a variety gathered from all nations, and kindreds, and people, and tongues, from "the green-damasked chapels of Peking, from the jungles of the Karens,

from the hills of Armenia, the swamps of the Gulf of Guinea, the palm-groves of Jamaica, from among the ferns of Raiatea, from around the crater of Hawaii, the villages of the Cherokees and Dakotas, from among the milk-eaters of Russia," from every rank, class and disposition, all blended together in the moulding vitalities of this one mighty purifying Christ life!

2. Believers are in Christ. They are in Christ as the branch is in the vine. "I am the Vine, ye are the branches." Paul writes (Eph. i. 1) to the "saints which are at Ephesus, and the *faithful in Christ Jesus.*" The faithful here are the believing ones, and all believing ones are in Christ. Then he writes to all the "saints in Christ Jesus which are at Philippi." Phil. i. 1. The saints are holy ones, and all holy ones are in Christ. "Greet them of the household of Narcissus which are in the Lord." Rom. xvi. 11. And in Eph. v. 30 we find this marvelous language: "For we are members

of his body, and of his flesh, and of his bones."

"We are integral parts of his body, united to him not only as members of his mystical body, the Church, but by a more mysterious marital relation, in which Christ in his natural and now glorified body now stands, to his Church. Our real spiritual being and existence is as truly, as certainly and as actually a 'true native extract from his body' as was the physical derivation of Eve from Adam."* So truly are believers of and in Christ.

3. Christ is in the believer. "I in them," said Jesus in that precious prayer which has been called the "Holy of Holies" of the New Testament. "If Christ be in you," writes Paul to the Romans. viii. 10. Yes, in all of the members of the visible Church who are not deceivers or deceived, Christ is. "Know ye not your own selves, how that Jesus Christ is in you, except ye be repro-

* Ellicott.

bates?" 2 Cor. xiii. 5. And he is so in them that they are himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Blessed, precious truth! Would that we saw it more clearly, penetrated farther into its depths, felt it more in our consciousness, this mutual in-being of Christ and Christians, they in him, he in them, and they together one constellation, one nebula, one starry universe!

# III.

## I.

THE ORDER OF EVENTS in the constitution of this strange spiritual unity that results in this mystical but real identification of saint and Saviour is a matter worthy of modest, devout meditation. We say modest, diffident, for in holy places like these we must put off our sandals and speak often, like the old Academics, in the spirit of question rather than assertion. In the words of Dr. A. A. Hodge this order is thus presented: "This union is established mutually, 1. By the commencement of the effectual and permanent workings of the Holy Spirit within them *in the act of the new birth*, opening the eyes and renewing the will, and thus laying in their nature *the foundation* of

the exercise of *saving faith;* 2. Which faith is the sacred bond by which this mutual union is established, by the continued actings of which *their* fellowship with Christ is sustained and its blessed consequences developed."

1. The unbeliever is out of Christ, and in this exclusion is dead and helpless: "Out of me ye can do nothing." John xv. 5. "At that time ye were without Christ"—separated from him. Eph. ii. 12.

2. The Spirit of God is the agent in transplanting man from the wilderness of sin into the Christ-garden.

By him we are "baptized into Christ"—incorporated into his mystical body, and thereby have put on Christ. Gal. iii. 27.

3. In this office-work of the Holy Ghost, he introduces into the dead soul a new life in place of that with which it had parted in the fall of the progenitor of the race. And you hath he quickened, brought to life, who were dead in trespasses and sins. Eph. ii.

1. Thus man is born again. He is now a "new creature."

4. By this implantation of a new life one is united to Christ. By this vivifying act he is incorporated into Christ's mystical body, and now he *is in Christ.* For this new life is Christ life. Regeneration is that work by which one is *baptized into Christ.* "We are his workmanship, *created in Christ Jesus.*" Eph. ii. 10. "*If* any man *be in Christ,* he is a new creature." 2 Cor. v. 17. Thus this communication to us of Christ's spiritual vitality unites us with, puts us into, Christ.

5. But life must act, and the first act of the new creature is saving faith. Thus faith does not *convey into* Christ, but *asserts* the *in-being* in Christ. It does not effect the initial union with Christ, but asserts it. It is the fruit, not the root, of that union. Saving faith grows out of this union. It is the first bud on the newly-engrafted branch. Chronologically, the two events, the uniting

act on the part of the Holy Ghost and the believing on the part of the soul, are contemporaneous; logically, the former precedes and is the basis of the latter.

For believing is the act of a living soul, and logically the life antecedes the act. To believe one's self into Christ were for a dead thing to *live* itself into life. But being made alive by the Holy Ghost implanting the Christ life within us, we at once believe, as the new-born child at once begins to breathe.

Believing ones, then, are already in, and therefore believing does not put them into Christ. Thus we read of the "faithful in Christ" (Eph. i. 1), that is, of those who, being in Christ, believe.

Our introduction into Christ's body is the act of God, but our believing is our own act: of him, as the efficient cause, are ye in Christ Jesus. 1 Cor. i. 30. In the words of a gifted and now glorified servant of God (Dr. George Junkin), "Faith in the

principle, being a result of the Spirit's powerful presence, can exist only where *there is union* with Christ, and is *evincive* rather than productive of such a union; and the goings out of this faith in acts of holy confidence in God our Saviour become the evidence of that great change called regeneration."

If the question be asked, What part, then, has faith in this union with Christ? we answer that the primary initial union is all of God, and to him be the glory, but the completed union, as *experienced* by God's people, is by operation of faith. The nurse lifts a sleeping child from the bed and lays it in the father's arms. The caresses of the father awaken the little one, and now, opening its eyes and recognizing that face that smiles on in its own, it throws its little arms around the father's neck and clings to him with all its little might! That babe is the soul; that nurse is the Holy Spirit: that Spirit takes up that soul in its sleep of death, and by laying it in Jesus' arms brings

it into contact with a life that penetrates its whole being and makes it a new creature in Christ Jesus. Awakened to life by the caresses of the Saviour, it opens the eye, sees that smiling face, recognizes its condition of safety and forgiveness through him, and throws its arms around his neck in grateful love, and thus the union begun by the Holy Spirit is *experienced* and completed by faith. Thus faith is the response that the life gives to the Life-giver.

# IV.

BELIEVERS ARE IN CHRIST FOR JUSTIFICATION, AND CHRIST IS IN BELIEVERS FOR SANCTIFICATION.

1. The believer is in Christ for justification. "Justification is an act of God's free grace wherein he pardons all our sins, and accepts us as righteous in his sight only for the righteousness of Christ imputed to us and received by faith alone." Pardon comes to us through Christ as the Satisfier of the penal claims of the law, and acceptance, as righteous in his sight, through Christ as the Satisfier of all the preceptive claims of the law, in both of which, in the doing and the enduring, he exhibited a perfect personal holiness.

"As many of you as have been baptized

into Christ have *put on Christ*." Gal. iii. 27. "Before God we bear the name and person of Christ, and in him rather than in ourselves we are seen of God."

We have put on Christ, but the Christ we have put on is he who is laden with all the fruits of a holy, active obedience, laden with all the spoils of a holy, passive obedience, and in putting him on I have put these on, these two obediences, this twofold virtue, and therefore, first, there is no more condemnation for me in Christ Jesus (Rom. viii. 1); and therefore, second, there is acceptance for me in the Beloved as one of the children of God. Eph. i. 5, 6. Thus in Christ we are completely justified.

2. Christ is in the soul for its sanctification. For if Christ be in you, your soul, penetrated and occupied by the Spirit of God, is life, on account of implanted righteousness, the sanctifying righteousness of that indwelling Spirit. Rom. viii. 10. Christ is in you as a fountain of holy life. "Who-

soever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." John iv. 14. "I am life." John xiv. 6. He is in us as life. "I am the bread of life." John vi. 35. The bread we eat revivifies our weakened powers. It conveys life into us. And Christ in us is the bread of life.

3. We are in Christ in order to his being in us. We are in him for justification in order that he may be in us for our sanctification. The branch is in the Vine in order that the Vine may be in the branch, in order that the vital forces, the living, nourishing fluids of the Vine, may pervade the branch and clothe it with leaves and glorify it with flowers and load it with fruit. We engraft a twig upon a fruit stalk in order that all the powers of the root and stalk may invigorate the branch. So we are in Christ that his spiritual vitalities may flow through us and make us like him. We

plant a lily in the moisture, in order that the moisture may penetrate the lily. We put a transparency into the light, in order that the light may pervade the transparency. So we are in Christ that Christ may be in us. Christ is the "true Light." John i. 9. We are him, and hence *we* are light. "For ye were sometimes darkness, but now are ye *light in the Lord*." Eph. v. 8. The soul in Christ clothes itself with all Messianic wealth for its justification, in order that Christ in the soul may flood it with Messianic glory for its sanctification.

"Abide in me"—and what next? "And I in you;"—and what for but that ye may abound in fruitfulness?

One evidence that you are in Christ is found in the fact that he is in you. Surely, Christ is mightily in that one "in whom the love of God is perfected." For no such love of God is possible to man except through an indwelling Christ. "And *hereby* know we that *we* are *in him*." 1 John ii. 5.

Election is in Christ, and, so far as our moral character is concerned, the ultimate end of that election is sanctification. "According as he hath chosen us *in him*, that we should be holy and without blame before him in love." In this same sense, sanctification is the ultimate object of Christ's death, "who gave himself for us that he might redeem us from all iniquity and purify to himself a peculiar people, zealous of good works." Titus ii. 14. Sanctification is also the object of the divine call. For God hath called us to holiness. 1 Thess. iv. 7. Thus, as it is to sanctification that we are chosen, and for our sanctification that Jesus died, and to sanctification that we are called, it is for our sanctification that he is in us.

And in us he *is* our sanctification. But "of God," by his operative power, "are ye in Christ Jesus, who of God is made unto us righteousness and sanctification." 1 Cor. i. 30.

"Righteousness is that which satisfies the

demands of the law as a rule of justification; *sanctification* or holiness is that which satisfies the law as a rule of duty. Christ is *both* to us. He is our righteousness, because by his obedience and death he has fully satisfied the demands of justice, so that we are "the righteousness of God in him." 2 Cor. v. 21. When we stand before the judgment-seat of God, Christ is our righteousness. He answers for us, he presents his own infinite merit as the all-sufficient reason for our justification. Rom. iii. 21, 22; Phil. iii. 9. He *is* our *sanctification.* His Spirit dwells in all his people as the spirit of holiness, so that they are transformed into his likeness from glory to glory.*

Thus we are in Christ for our justification; Christ is in us for our sanctification; and we are in Christ in order that Christ may be in us.

* Dr. Charles Hodge.

# V.

CHRIST IS IN US BY HIS SPIRIT. The body which Christ wore while on earth, raised from the sepulchre and glorified, is now at the right hand of God in heaven. His spiritual body, of which he is the head and of which his saints are the constituent members, like the milky way that glorifies the evening sky, is wherever the members are, some in heaven, some on earth.

> "One army of the living God,
> To his commands we bow;
> Part of the host have crossed the flood,
> And part are crossing now,"

and part are bearing the heat and burden of the day, and part are in the flush of blooming youth and maidenhood. But neither by that glorified nor by this spiritual body, but

by his Spirit, the Holy Spirit of God, is Jesus in his saints. "I," said the great Napoleon in his island prison to General Bertrand—"I have inspired men with such affection that they would die for me, but my presence was needed, the lightning of my eye, my voice." When, however, that eye was on those soldiers and that voice was ringing in their ears, this "Man of Destiny" was, in a sense, *in* those men by his spirit. But in a vastly higher and in a very different sense is the Captain of our salvation, by his Spirit, in those who believe. In the one case there is merely the enthusiasm of a contagious, electric sympathy; in the other case there is the effective operation of an intelligent, mighty life.

As Christ is God, God is said to dwell in his people—"the high and lofty One with him that is of a contrite and humble spirit." To the Corinthians, Paul writes (2 Cor. vi. 16), "Ye are the temple of the living God. As God hath said, I will dwell in them and walk

in them, and I will be their God and they shall be my people." Then Paul prayed for the Ephesians that "Christ might dwell in their hearts by faith."

And Jesus unites the Father *with* the Son in this indwelling. "If a man love me, he will keep my words, and *we* will come unto him and make our abode with him." John xiv. 23. Then, in Rom. viii. 9, we are told that it is the Spirit of God that dwells in us. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."

"These varying modes of expression," writes Dr. Charles Hodge, "find their solution in the doctrine of the Trinity. In virtue of the unity of the divine substance, he that hath seen the Son hath seen the Father also; he that hath the Son hath the Father; where the Spirit of God is, there God is, and where the Spirit of Christ is, there Christ is. The passage in Rom. viii. 9, 10 is peculiarly instructive. The apostle here

says the Spirit of God dwelleth in you. Now, if any man have not the Spirit of Christ, he is none of his; and if Christ be in you, etc. From this it is plain that Christ being in us means that we have his Spirit, and to have his Spirit means that the Spirit of God dwelleth in us. When, therefore, the apostle speaks of Christ dwelling in our hearts, he refers to the indwelling of the Holy Ghost, for Christ dwells in his people by his Spirit."

But let it be ever borne in mind that the Holy Spirit, in his various operations on and in, and in his connection with, the believing heart, is in a sense pre-eminently the Spirit of Christ! For,

1. Christ lived and suffered and died to secure the coming of the Spirit to man and in regenerating, sanctifying power. Bear ever in vivid apprehension the truth that "no dispensation of the Spirit, no Church," no conviction, no conversion, no salvation—barren, ever barren, the soil watered even

with the blood of the Son of God—powerless, utterly powerless, even the inspired word—useless, utterly useless, the whole humiliation of Jesus, an utter waste of toils, tears, agonies and blood! On the slopes of Olivet, while the cloudy chariot stood waiting to bear the Conqueror to his throne, he charged his disciples not to depart from Jerusalem till the promised Spirit should come, "for ye shall be baptized with the Holy Ghost not many days hence, and ye shall be witnesses unto me to the uttermost parts of the earth."

"No dispensation of the Spirit, no Church." "He," writes John Owen, "that would utterly separate the Spirit from the word had as good burn his Bible. The bare letter of the New Testament will no more produce faith and obedience in the souls of men than the letter of the Old Testament does among the Jews."

Without the coming of the Holy Ghost none can be saved. But Christ came to

earth as a Saviour, and he died that men might be saved. He came, therefore, and died to secure the coming of the Holy Ghost. Paul, in Galatians iii. 13–14, speaks of the "promise of the Spirit." This promise of the Spirit means the "Spirit promised." This promise of the Spirit is to Christ as the reward of his work, to make that work effective in the salvation of men and the glorification of the Son of God.

2. The Holy Spirit is given to the Church in place of the embodied Christ, and he, as the Spirit of Christ, is Christ in us.

His assurance to his disciples was repeated and explicit that he would always be with them. Once he said, "Where two or three are met together in my name, *there* am I in the midst of them." Then, at the close of his bodily sojourn below, he said, "Lo, I am *with you* alway, even unto the end of the world." These words, interpreted by those other words of his (John

xiv. 26 and xv. 26) about "the Comforter which is the Holy Ghost," shows us that when he said "I" in the promise to "two or three met in his name," and in the assurance that he would be with them alway, he meant "my Spirit." For the Holy Ghost is the Spirit of Christ. Old Testament prophecy came from holy men as moved by the Holy Ghost. 2 Pet. i. 21. But the Spirit that moved these prophets was the Spirit of Christ. "Searching what or what manner of time the Spirit of Christ which was in them did signify." 1 Pet. i. 11.

Thus in the Spirit of Christ dwelling in them they had a substitute for the embodied Christ dwelling without them, and, instead of being troubled, they ought to have been delighted at the thought of this exchange. For it is greatly better to have our Saviour in us by his Spirit than to have him without us under the bodily eye. We, therefore, beloved in the Lord, commit a great mistake when we fancy that we are

behind the disciples of Jesus' day in blessing because they could see him with the eye of the body whilst we cannot. Nay, we are richly blessed beyond them, for we have him always in us.

3. Then as the Holy Ghost is the Spirit of Christ, he does the work of Christ. He finisheth what Christ began. Garnishing the heavens of the new spiritual work, he lets the keystone into the arch of triumph, bringing forth the headstone, crying, Grace, grace unto it.

"The work of the Son was not his own work, but rather the work of the Father who sent him." While the sun of his life was going down in those dark masses of terrific cloud, Jesus lifted his eyes to heaven and said, "Father, I have glorified thee on the earth, I have finished the work thou gavest me to do." "So the work of the Spirit is not his own work, but rather the work of the Son, by whom he was sent, and in whose name he performs it." "Howbeit,

when the Spirit of truth is come he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I that he shall take of mine and shall show it unto you." John xvi. 13–15.

"He comes to communicate truth, to build on the foundation Christ himself has laid. He shall not speak of himself—not of himself only; he shall reveal no other truth, communicate no other grace, than what is in, from and by Christ. It is added, 'Whatsoever he shall hear, that shall he speak,' that is, the whole counsel of the Father and the Son concerning the salvation of the Church."

4. His great work is to glorify Christ—that is, to clothe him with glory in the view, estimation and affections of men, but espe-

cially in the mind and heart of the believer. He, in the believer, is there to show that believer all the beauty and glory of Christ.

5. Then the material, if we may so say, with which he works, the truths he shows, consist of the things of Christ—all those grand truths respecting the nature of his person, the offices he fills; all those touching truths respecting his humiliation and woes; all those sweet truths respecting his condescension and love; all those sublime truths respecting the brilliant inheritance he bought for the saints and the fascinating scenes at the marriage supper of the Lamb. These, O my soul, he is in thee to show unto thee and make thee see them in their beauty. And better yet than this, the Spirit will show thee the Son in his glory.

Thus it is that Christ is in us—in us by his Spirit, the Spirit of God; omniscient, for "he searcheth all things, yea, the deep things of God" (1 Cor. ii. 10); omnipotent, for he raised Jesus from the dead, and at the blast

of the archangel's trumpet he will also raise again our mortal bodies (Rom. viii. 11). The Spirit that works in the soul all the graces of the Holy Ghost, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,—this Spirit is in the believer as the Spirit of Christ. There he is in every soul not reprobate to take Christ's things, to take the unsearchable riches of Christ and show them to the soul!

Better, then, far better, the Christ within, under the eye of the soul, than the Christ without, under the eye of the body!

# VI.

CHRIST LIVETH IN ME. In these words of Paul there is that which is well fitted to arrest the believer's attention: "I am crucified, if crucified, slain—slain by crucifixion in Christ—nevertheless, I live—live, because He in whom I was crucified received the death-stroke in my stead; I live, because when I was drawn into saving union with Christ I became a new creature, and it is this new creature that now lives. And yet it is not even this new creature as a separate, independent being that lives, but Christ liveth in me, and the life that I, as this new creature, now live in the flesh, I live by faith of the Son of God. This life I live is the result of a vital energy, imparted to my being through the operation of a faith

that receives Jesus Christ and rests upon him alone for salvation.

Christ is living in me. They killed him on Calvary, but he rose again. He is now alive! Do you ask where? In me! Those Roman authorities think they have Saul of Tarsus chained and imprisoned here. Men never made a greater mistake! Saul of Tarsus died in the highway near Damascus, and there he was buried, being baptized by the Holy Spirit unto Christ's death, and now it is Christ they have here in prison and in bonds. Inasmuch as they have done it unto me, they have done it unto him. When, in Ephesus, they saw one going from house to house, warning every one night and day with tears, they thought that it was Paul they saw. They mistook one for another. It was "Christ living in me—Christ walking with my feet, speaking, praying, with my lips, weeping with my tears."

Every human being full of the Spirit of Christ is in an important sense another

Christ: "Touch not mine anointed ones, my Messiahs, my Christs." Jew and Gentile, scribe and priest, thought they were ridding the world for ever of that thorn in their side when they thrust that spear into his side, but instead of that, as when one breaks a mirror he makes a score or two, each fragment becoming a separate one, so by slaying Christ they made way for a myriad-fold multiplication of Christ, and now in every Christ-filled soul Christ lives again.

# VII.

IT is obvious that there is a sense in which the verb *to live* may be equivalent simply to the verb *to be*, to tarry, to stay. On the other hand, however, in the language and thought of common life, we are wont to make a wide distinction in meaning between these terms. "Do you live here?" "No, I am only staying." With the latter word as thus used we often associate, in addition to the idea of transient abode, the ideas of reluctance, discomfort, constraint, want of welcome or want of congeniality in the associations and surroundings. But with the word living we as often associate ideas of comfort, prosperity, delight, sweetness of intercourse, domestic joys. "That husband, wife and their happy little ones live there."

Like distinctions may legitimately be made between these and similar terms employed of the kingdom of heaven, of Christ and the soul. Christ, in a sense, lives, dwells in that erring, dull-spirited, half-dead, half-alive believer loitering along the way, at ease in Zion, lounging on bed of ivory, stretching the frame upon the soft couch, eating the lambs out of the flock and the calves out of the midst of the stall, chanting to the sound of the viol and inventing to himself instruments of music like David, drinking wine in bowls and anointing himself with the chief ointments; but who is not grieved for the afflictions of Joseph, in that one, also, who, like Peter, is following Jesus afar off, in that one, like Philip, full of gross misapprehensions of the truth, saying, "Show us the Father, and it suffereth us!" in that believer to whom, for the time, the word of God is unattractive, prayer a task and burden, to whom the Sabbath is a weariness, who is censorious, unkind, penu-

rious, nay, even in the believer who has for the time wandered far away into sin and shame! If that one is not a reprobate, Christ *is* in him, and wherever he is he *lives*, and wherever he lives he dwells, and thus, in a sense, it may be said that Christ lives, dwells, in that shamefully-erring soul. But in how different a sense does Christ live in that one whose face shines with a constant light from off the mercy-seat; who hails with delight the hour of secret prayer; who feeds luxuriantly on the word of God as on the manna of heaven, saying, "Thy words were found and I did eat them, and thy word was unto me the joy and rejoicing of my heart;" who sings, "As the hart panteth after water brooks, so panteth my soul after thee, O God;" who is careful for nothing, but in everything by prayer and thanksgiving makes his requests known to God, and in whose heart resides the peace that passeth understanding!

Now, when Paul wrote of himself, "Christ

liveth in me," his words spoke of a frame of mind indefinitely higher than that of mere conscious security under the shield of justification. By the term liveth here he certainly expressed quite another thought than that conveyed in the simple verb of existence.

# VIII.

IT is obviously possible that one be in Christ without any vivid apprehension of the fact on the part of the believer, and equally possible that Christ be in the soul without any vivid consciousness that he is there.

Initial union with Christ is the work of the Holy Ghost, and it repeats itself in our consciousness only through certain consequent acts of our own—acts of recognition and of response to his loving embrace—and the period may be longer or shorter between the actual union and the self-conscious recognition of that union on the part of the soul. One of our pastors expresses it as his opinion that there are more Christians out of the Church than there are hyp-

ocrites in it. But many, if not most, if not even all, of these Christians out of the Church still remain there just because the Christ within is not recognized. We have known men and women out of the Church for years, respecting whose piety we harbored no shadow of doubt. Christ was in them, they were in Christ, and yet they were unable to recognize the truth.

Then this consciousness, once in possession, may be temporarily lost, and the soul may droop and sigh, "Oh that I knew where I might find him, that I might come even to his seat! Behold, I go forward, but he is not there, and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him."

Our psalmody abundantly testifies to this phase of Christian experience:

"Where is the blessedness I knew
When first I saw the Lord?

Where is the soul-refreshing view
Of Jesus and his word?

"What peaceful hours I once enjoyed!
How sweet their memory still!
But they have left an aching void
The world can never fill.

"Return, O holy Dove, return,
Sweet messenger of rest!
I hate the sins that made thee mourn
And drove thee from my breast."

Were it not the case that this union might exist—Christ in the soul, the soul in Christ—and yet the human member in this union be either altogether ignorant or in very serious doubt of the reality, there were no room for the injunction, "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates?"

On the other hand, there are times in the experience of many, we suppose of most, of God's people, in which Christ is so obviously within that there is no need of exam-

ination to ascertain the truth, or to reassure the soul of his residence there. When Paul wrote to Timothy, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day. I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day;" and when he wrote to the Romans, "I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord,"—surely he had little need to examine himself to find a Saviour present there! And when the saintly McCheyne wrote, "Oh how sweet to work all day for God and then to

lie down under his smiles! Preached on, 'I know that my Redeemer liveth'—very sweet and precious to myself, kept in perfect peace; happy to be one with Christ." And when David Brainard wrote, "My soul was this day, at turns, sweetly set on God; I longed to be *with him* that I might *behold his glory*. I felt sweetly disposed to commit all to him, even my dearest friends, my dearest flock, my absent brother and all my concerns for time and eternity. Oh that *his kingdom* might come in the world, that they might all love and glorify him for what he is in himself, and that the blessed Redeemer might see of the travail of his soul, and be satisfied! Oh come, Lord Jesus, come quickly!" And when Hewitson said, "Meditate much on the love of Christ: it is a wonderful love! I *love him with my whole* heart! I long to be with my Beloved!" And when Hedley Vicars wrote, "In Jesus I find all I want of happiness, and as week after week and month after month roll by

I believe he is becoming more and more lovely in my eyes and precious to my soul." And when Henry Martyn wrote, "Thine I am; my Beloved is mine, and I am his; and now I want none but thee. I am alone with thee in this world; and when I put off this mortal tabernacle I shall still be with thee." And when the seraphic Rutherford wrote, "That worthy, worthy Prince Jesus! Oh, who can weigh him! Ten thousand, thousand heavens would not be one scale of the balance to lay him in! Oh black angels in comparison of him! Oh dim and dark and lightless sun in regard of that fair Sun of Righteousness! Oh feckless and worthless heavens of heavens, when they stand beside my worthy and lofty and high and excellent well beloved,"—when these "God-souls" thus wrote, they saw, without search or inquiry, the indwelling Christ in his beauty.

And we understand the apostle to say in the words, "Christ liveth in me," not merely,

"He *is* in me," for he is in the most sluggish and worldly-minded Christian; not merely, "He is in me in all the fullness of his Messiahship," but, "As such he *lives* in my perceptions, in my consciousness, in my heart, in my volitions; as such he is in me as a stirring, vigorous, glorious life, is in me as an ever-acting, mightily-acting vitality, is in me to fill me with his fullness and replenish my every grace from the stores of his unfailing grace."

For to him to live was Christ; he lived Christ. In Paul, Christ lived again in the world.

In writing to the Galatians (iii. 19) the apostle had his eye on the same general idea of an in-living Christ. They had so far receded from their early faith as to have lapsed into exceedingly obscured views even of justification. And now the apostle says, "I am in great anguish on your account, and my anguish will not be removed until Christ be *formed* within you"—

not *among* them in the aggregate, but in each of the aggregate. But unless they were reprobates, Christ *was* in each of them by the mystical tie that made them one with him. Hence, he agonized for something more than this, even that the Christ within might take such form before their spiritual vision as to be seen by them as what he was—to wit, their justification full and complete, and their sanctification also. To this there was needed no change in Christ, but a change in them; no introduction of Christ into their souls, but an introduction of Christ into their vision, that, seeing him as he was, they might exclaim with Thomas, "My Lord and my God!" Thus Christ would not only *be*, but *live*, in them.

To the Colossians (i. 27) he speaks of "Christ in you the hope of glory"—not the *cause* of hope, nor the *author* of hope, nor the *object* of hope, but the very matter and substance of hope. He was *among* the Colossians to be proclaimed to them as an

object of hope, but he was in them a hope of glory.

Now, the presence of Christ in one as his actual hope of glory implies that Christ is, as it were, interwoven among the hopes of the soul, that the hopes are now in actual, vigorous, exhilarating exercise. Hope is desire coupled with expectation. I may desire a thing without expecting it; I may expect a thing without desiring it; but when I expect and desire the same object, I have hope. The object of this mingled expectation and desire is glory. Glory is that one word that covers all exaltation, all felicity. Whatever heaven is and has for the ransomed soul, that is this glory. And here is a soul that is now *enjoying* the Christ within as the hope of that glory to come! Surely this one may say, what many a believer many a time cannot say, "Christ *liveth* in *me!*"

The same is the drift of the passage in the epistle to the Ephesians, i. 15–20. In

this passage the apostle addresses true believers, those that are already in Christ, "the saints at Ephesus, the faithful in Christ Jesus."

They are not only Christians in fact, but even more or less noted for piety. During the five or six years of Paul's absence from them they had been growing in grace, and word had reached him through others of their faith in the Lord Jesus and their love to the saints.

Now, for these advanced and somewhat mature Christians, Paul asks something more. What more? Why, "the Spirit of wisdom and revelation in the knowledge of him," a farther and fuller manifestation of "the nature or excellence of the things of God;" a spirit of wisdom or insight into the mysteries of religion, that the eyes of their heart might be enlightened, their spiritual vision made more keen, that they may perceive more clearly the "nature and value of the hope" which the effectual calling of

the Holy Spirit has wrought in them, and perceive more clearly the nature and value of the inheritance for which they hope and what is the exceeding greatness of the power to usward—power bearing on us; power ready to work in us for the realization in our experience of that for which he prays; power ready to increase their spiritual wisdom, to enlarge their spiritual knowledge, to sharpen their spiritual eyesight, and thus to enable them more and more to compass in their apprehensions the hope that was within them and the object of that hope as it lay before them! This power, waiting to do all this for them and in them, was none other than that which had raised Jesus from the dead, and had also created them anew in Christ Jesus, and now, in all its magnitude, it is still to usward who are believing to do all this!

These Ephesians were in Christ and Christ was in these Ephesians, and they knew that Christ was in them. They had

made good progress in the divine life, but there was something better in store for them, and for this Paul was praying. And so many of them as recognized the mighty power lying within them, ready to work its will in them and uniting in prayer with the apostle for its operation, realized in their experience the consequent increase of wisdom, knowledge of spiritual mysteries, illumination of spiritual eyesight, discernment of the nature and preciousness of the hope in them and the object of that hope without them,— they too could say with loud-tongued emphasis, "Christ liveth in us!"

And then that marvelous passage in the third chapter of this epistle, beginning with Eph. iii. 14: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, that Christ may dwell in your

hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

Here, again, the verb "dwell," like the verb "liveth," must express an idea much more vivid and forcible than the verb "to be," and imply more than merely that inbeing of Christ which is common to all Christians. For,

1. This prayer is offered in behalf of Christians somewhat mature (i. 15). It is offered for them *because* they are Christians. "For this cause" (v. 14), that is, as the portion from the first to the thirteenth verses inclusive forms a parenthesis, *because* "ye are built upon the foundation of the apostles and prophets, I bow my knees and plead for this blessing." And as Christ is actually in *all* Christians, Paul could not pray that he

might be in the Ephesian Christians. For we never pray for the actual, but only for the non-actual, never for the necessary, but only for the contingent; we never ask God to give us what he has already given us, to do what we see him actually doing, nor for a thing which we actually have in possession. Nor do we pray that the sun may shine on a clear day, that gravitation may draw, that water may run down hill. But this were just as rational as to pray that Christ may be in a believer, for one cannot be a believer without Christ being in him.

2. Then Paul prays that Christ may dwell in them "by faith."

But he could not pray that Christ might *be* in them by faith, for faith is the fruit and not the root of union with Christ. Faith is the first-born, not the parent, of regeneration. Union with Christ is effected by the operation of the Holy Ghost imparting to the soul the life of Christ, and faith brings the fact of this union to the consciousness

of the soul, and this consciousness is kept up by the operation of faith.

3. Further, by common Scripture usage, the word "dwells," when employed with respect to God, signifies a *special* manifestation of his presence, and it was for this special manifestation that Paul prayed.

In the beautiful language of Dr. Charles Hodge, "Everything is full of God. An insect, a flower, is a constant manifestation of his presence and power. It is what it is because God is in it. So of the human soul, it is said to be full of God when its inward state, its affections and acts are determined and controlled by him, so as to be a constant manifestation of the divine presence. Then the soul is pure, and glorious, and free, and blessed. This is what God promises when he says, I will dwell in you and walk in you."

"Thus saith the high and lofty One whose home is eternity," outside of the successions and changes of time, whose name is holy,

"I *dwell* in the high and holy place;" this high and holy place is heaven. "Look down from heaven, and behold from the habitation of thy holiness and of thy glory." Isa. lxiii. 15. But heaven is heaven because of the *special* manifestation there of God. Therein is no temple, for the Lord God Almighty and the Lamb are the temple of it. It had no need of sun or moon to shine in it, for the glory of God did lighten it and the Lamb is the light thereof. Now, this same God of glory, present in every star and flower and in every creature, *dwells* also with him that is of a contrite and humble spirit, to revive the spirit of the humble and revive the heart of the contrite ones. And Paul, in praying for his Ephesian converts, already among the believing in Christ Jesus, already noted for faith in Christ and love to the saints, *in* each one of whom Christ already *was* by mystic alliance, asked as an additional blessing that Christ might "*dwell* in their hearts by faith."

4. The same is farther obvious from the textual connection.

The apostle prays that God, "according to the riches of his glory"—mark the standard! "according to the abundance and plenitude of his perfections," in some proportion to the wealth of power, mercy and love that resides in the bosom of God!—"that he would grant you to be strengthened with might by his Spirit in the inner man;" that God would impart his own strength to that inner man, the new creature in Christ Jesus; that he would in accordance with the plenitude of his perfections make effective upon and within that inner man that exceeding greatness of power to usward who are believing. i. 29. And now *the result* of this mighty strengthening of this inner man is "*the indwelling* of Christ in the heart by faith." Christ is in every Christian heart, but if he dwells there in this higher sense, then there has been and is a mighty strengthening, a strengthening

according to the riches of God's glory, in the inner man by the Spirit of God!

Then follows the fruit of this indwelling, the state of mind that must ensue upon this indwelling, a condition that consists in "being rooted and grounded in love," a state of "fixedness and foundation in love," thorough penetration with the spirit of love. A plant drinks through its whole frame and forms into leaves and fruit the water-moistened soil in which it is rooted, and a soul that is rooted in love will drink love through its roots and through all its frame, and there will be love to God, Father, Son and Holy Ghost, as he is in himself so far as revelation discloses him to the eye of faith, and as he is in all the creatures of his hands — skies and fields, stars and flowers—and more still as he is in those creatures made in his image, though now the image be so sadly marred, and higher still as he is in those who have been by the Holy Ghost created anew in Jesus Christ,

and highest of all as he is in those most like him, those in whom Jesus dwells, lives, beaming in the eye, glowing in the visage, sparkling in the life.

The foundation of a building is that to which it clings with all the force of its own pressing weight, that without which it is a ruin. And a result of this indwelling is the grounding, or rather founding, of the soul on love, in love, so that love is its life, its existence.

And now an accompaniment of this condition in love is the ability to comprehend and appreciate "what is the length, and breadth, and depth, and height, of even the whole love of Christ, a love that passeth knowledge!" Rooted and grounded in, and therefore penetrated and permeated by, love, the soul is able to comprehend somewhat of the love that Christ displayed in exchanging the riches of heaven for the poverty of earth, the glory of heaven for the humiliation of earth, the happiness of heaven for

the miseries of earth, that we might pass from the miseries, humiliation and poverty of earth to the felicities, glories and riches of heaven. For none but a loving heart is *capable* of appreciating love. That cold, icy, phlegmatic soul looks with disgust upon demonstrative affection — that warm-hearted, affectionate spirit sees with admiration the clinging of hand to hand and heart to heart. Thus, root and ground one in spiritual love, and, as the artist gazes on field, on forest, on sunset beauty, so will that one gaze and gaze on the love of Jesus for dying man! This admiration will take a turn of peculiar exquisiteness as it thrills along the chords of responsive affection! "We love him because he first loved us!" And it is this loving look again, this love that re-echoes love, that teaches us in high tuition the nature of the love that calls forth our love.

Thus a result of the indwelling of Christ for which Paul prayed is ability to comprehend, as all saints ought to seek to compre-

hend it, the love of Christ that passes comprehension!

"The object of this knowledge," writes Dr. Charles Hodge, "is infinite. 'It is high as heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth and broader than the sea.' This language is used by Job to express the infinitude of God. The apostle employs a similar mode of representation to indicate the boundless nature of the object of the believer's knowledge. To know what is infinite, and which therefore passes knowledge, can only mean to have some due appreciation of its nature and the fact that it is infinite. It is only thus that we can know space, immensity, eternity or God. Paul, therefore, would have us understand that the subject of which he speaks has a length and breadth, a depth and height, which pass all understanding. It is the love of Christ to us which passeth knowledge, and, though it

surpasses the power of our understanding to comprehend, it is still a subject of experimental knowledge. We may know how excellent, how wonderful, how free, how disinterested, how long-suffering, how manifold and constant it is, and that it is infinite, and this is the highest and most sanctifying of all knowledge."

But this indwelling of Christ for which Paul prays not only endows with the ability to know to the largest measure possible to the saint on earth this infinite love of Christ, but this comprehension of that love fills the soul with all "the fullness of God."

"The fullness of God" means, not the attributes of God, which are in their nature incommunicable to the creature, but the moral qualities of God. The fullness of God is that with which God is filled—wisdom, mercy, love, joy, peace, long-suffering, gentleness, goodness, fidelity. And Paul prays that we may be filled with this fullness. And the door, as it were, through

which this fullness is borne, is our comprehension of the love of Christ. Unbelief shuts that door. Faith, which "worketh by love," opens that door: a strong faith opens it wide, a feeble faith a little way. When we gain a reasonable comprehension of Christ's love to us, all unbelief disappears, and there takes its place a full persuasion that heaven, having given the greater, will not withhold the lesser, and this faith throws open the door to all the fullness of God.

To seize the mind of the Spirit in these words, "the fullness of God," it is of the utmost importance to note that the result expressed in them is a result sought for *in this world.* For we cannot conceive of the apostle praying so ardently for an object which was sure to be reached, whether he or anybody else prayed for it or not. Christ *is* in every member of the visible Church who is not a reprobate, and that one in whom as a branch of the Vine, Christ is,

will, beyond all peradventure, find his way to heaven, and there, in the highest sense possible to the creature, be filled with all the fullness of God. No; Paul was praying for a contingency, not a certainty—for an object that might or might not be. Therefore this fullness of God which Paul prayed for is a fullness which he hoped that those Ephesian Christians might enjoy in Ephesus, and also the faithful in Christ Jesus in any land where, in any age, they might live. As Olshausen and Ellicott agree, "Where Christ, the living Son of God, dwells"—that is, in the sense of Paul in his prayer for this indwelling—"there surely the whole fullness of God is already." For in Christ dwells all the fullness of the Godhead bodily, and Christ with all this fullness is in each believer, and when he not only *is* but *lives*, *dwells* there, then that one, in proportion to the fullness of this indwelling, is filled with this fullness. Therefore we are to apply here the limit that is applied alone to our comprehension

of the love of Christ. We are incapable of knowing what passeth knowledge. We can know only so far as our spiritual and finite powers reach. Up to the point of our ability to know such things, we may, through the mighty strengthening of the Holy Ghost, know the love that in the wide reach of its comprehensiveness exceeds the complete grasp of finite powers. And so here that fullness of God for which Paul prayed was the fullness possible to the soul on earth, redeemed, regenerated and occupied by an indwelling Christ.

In other words, Paul prayed for the Ephesians, and for us, that they and we might be so girded up with spiritual life and energy in the inner man that we should feel Christ dwelling in us—that, fully imbued with love ourselves, we might, as far as the finite could compass the infinite, compass in our apprehensions the love of Christ to our souls; and that in this appreciation of his love, and in the loving response which his perceived

love to us would call out toward him, we might be filled as full of God as is possible to a believer while yet living in the flesh! "Filled even as God is full, each in your degree, but all to your utmost capacity, with divine wisdom, and might, and love."—*Alford.*

# IX.

HERE, then, is a Christian soul. This soul has been introduced into Christ by the Spirit of God in the act of regeneration, and now to it, in Christ, there is no condemnation. That soul being in Christ, Christ is also in that soul. He is there by his Spirit, and in that Spirit he is there, clad in all the virtues of his holy nature, furnished with all the treasures of his complete obedience and atoning agonies. But, as there, he is visible only to the eye of renewed nature, which is faith, and visible to that eye in proportion to the clearness, the keenness of its vision. And now a mighty strengthening of the inner man by the Spirit within floods Christ with a blaze of light (for it is the Spirit's great work to show

Christ to the soul), imparts new powers of spiritual vision, and now the Christ who *is* in every Christian soul *lives* in this Christian soul! He lives, dwells by faith, through faith, faith the door, as it were, through which Christ finds way, not into the soul, but into the active *life* of the soul!

And now may this one say, not only with truth, but with a precious fullness of meaning, "Christ liveth in me!" Christ in all the holiness of his being, in all the virtues of his Messiahship, Christ that had glory with the Father before the world was, without whom not anything was made that was made, who is the brightness of the Father's glory and the express image of his person, that was born in that stall, cradled in that manger, that kept in letter and in spirit all the precepts of the law, that his own self bore all its penalty, that was prostrate in the garden, hanged upon the cross, shut up and sealed in the sepulchre, that rose again from the dead and ascended on high, leading cap-

tivity captive, whence he shall come again to judge the quick and the dead,—this Christ, with all he is and all he has, with all the virtues of that soul-healing balm compounded of the bitter herbs of his woes and the sweet herbs of his graces and holy obedience—this Christ, by his Holy Spirit in me, living in me, and having already applied that atoning balm for my pardon and acceptance with God—is now ready, every moment, at a glance of the pleading eye of faith, to apply it afresh for every sin.

This Christ lives in me, able and willing to do for and in me all that I need to have done—to restrain, to stimulate, to purify. He liveth in me, in my perceptions, in my thoughts, in my affections, in my volitions, in all the exercises and issues of my mental, moral, religious life.

This it is in a high, scriptural sense to have Christ living in us. It is to have him ever before the eye as our Prophet to point us out our way, a pillar of cloud by day and

of fire by night, a voice in the ear, "This is the way, walk thou in it," when we turn to the right hand or to the left; to make our heart burn within us as he talks with us by the way, discoursing to us, in language sweeter than angels use, of pardon and peace and heaven; to have him ever in our consciousness as our Priest, ever applying the atoning balm, ever ready on the instant when we are assailed by the tempter to thrust the evil one aside, ever ready, if we be surprised into sin of thought, word, deed, omission, commission, to receive our confession and reassure us of our freedom from penal wrath and of our fresh acceptance and reconciliation with the Father; to have him with us as our consciously recognized King, who, having in regeneration subdued us unto himself, drawn us by the cords of love, made us willing in the day of his power, is now ready through the sanctifying influences of his presence and grace to rule in and reign over every power of our be-

ing. It is to live in constant, conscious acceptance of him, in his person and offices; to confide in him from moment to moment for everything needful in temporal and spiritual things; to recognize him as ever at hand, and able to do exceeding abundantly above all that we ask or think according to the power that worketh in us. This were to have Christ *living* in us.

# X.

BEHIND yonder screen a great picture is hidden. It is the work of a well-known and highly-gifted artist. Years of anxious thought and careful toil have been spread in light and shade, lines and colors, upon that canvas. A great company is assembled to witness its unveiling, and expectation is eager and large. But as yet there is little emotion in the minds of that waiting crowd. They are sure indeed that a great picture is there, but just *what* it is, just what the artist has done with his subject, no one yet knows.

And now the withdrawal of the curtain discloses all the horrors and glories, woes and fascinations, of an awful battle scene—a battle in which the life of a nation was

won; horses, their necks clothed with thunder, the glory of their nostrils terrible, saying among the trumpets, "Ha! ha!" and man, the very poetry of himself, high-strung nerve, mightily-knitted muscle, brows full of soul, brows full of wrath, bayonets crossed, muskets leveled at the breast, the descending sabre-stroke, bullet-hail like the besom of death, screech and thunder of bursting shell, shout and shriek, yell and ghastly death, the native clay

"Covered thick with other clay, heaped and pent,
Rider and horse, friend and foe, in one red burial blent."

As soon as the eye takes well in the scene, the nerves tremble under an oppressive thrill and the pent-up feeling takes voice in thundering huzzas! That picture now is not only near, but it is *in*, those spectators! Not only is it in, but it *lives* in, them. Before in *their presence*, now it is *in them*. They knew that it was there, but now they know *what* is there. They are no longer mere spectators of the picture, but

rather its subjects, for it has taken possession of them. It has mastered them!

Here is a believer. Under the tuition of the Holy Ghost the spiritual apathy of other days gave place to spiritual anxiety, to conviction of sin, and this has been followed by regeneration, faith and repentance. Union with Christ has come, pardon has come, acceptance with God has come. That one is now in Christ, he is a member of his body. Christ is in that one, so that he who lays a finger on that believer lays it on Jesus Christ. But in this believer that Christ is closely veiled from view. Very weak in faith, he barely "trusts, hopes, that Christ is in him and he in Christ." He would not dare affirm that he has passed from death unto life. Indeed, he often seriously doubts whether all his religious experience has not been a mere dream. True, he vividly recalls the acuteness of his conviction of sin and the season of comparative peace of mind that followed. He has made profes-

sion of his faith, has gone into the death-chamber where lay the shrouded body of his Lord, and laying one hand on that clay-cold forehead and lifting the other up to heaven, he has sworn before angels and men the oath that has laden him with vows which will look him in the face at the judgment bar. Yet, after all, he is not sure that the oath was not the vehicle of spiritual perjury, he is not sure that he may not be one of the reprobates in whom Christ is not!

But one day, in the closet or in the place of social prayer, while meditating on the word of God, during a revival of religion, it may be, or at the communion-table, God answered on him and in him the prayer Paul put up eighteen hundred years ago, and the new man within him was penetrated through all its being with a new vital energy. The Holy Ghost with his strong, loving arm tore down the intervening veil of unbelief, of worldliness, of ignorance or erroneousness of view, imparted a new vision-power

to the eye and poured a new flood of light upon the so long half-hidden Christ within! Now that believer sees, as he never saw before, a present, living Christ, his Prophet, Priest and King, his wisdom, righteousness, sanctification and redemption—everything a poor human soul can need! And now surely that soul can say, "*Christ liveth in me!*"

Surely something like this came to the apostles at Pentecost. Previous to that great day their minds were blinded by many and gross misapprehensions. At one time we find them half quarreling among themselves about precedence in the kingdom soon to reward their protracted humiliation and self-denial. Mark ix. 34. Then, their worldly ambition taking fire at the assurance (Matt. xix. 28), "Ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon the twelve thrones judging the twelve tribes of Israel," James

and John put their mother forward to ask for them, the one that he might sit on the right hand of the King and the other on the left, as chief officers in the realm!

Even at the Last Supper what a tone of sadness and disappointment is there in the reply of Jesus to the strongly gross, earthy demand of Philip: "Show us the Father, and it sufficeth us"—"Have I been so long time with you, and yet hast thou not known me, Philip?" And in passing we cannot forbear asking if there be not many at our communion-tables to whom this sad question comes with a too pungent fitness: "Have I been so long time with you, *in* you, in you by my Spirit, and yet how little have you known of me, of my glory, of my power to youward, of my love!"

And later even than the time of the Supper, even after the resurrection and just on the eve of the ascension, as they stand together on the eastern slope of Olivet, hear them, their minds still fascinated with the

glitter of his throne of glory and the twelve thrones which they were to occupy, asking, "Lord, wilt thou not at this time restore again the kingdom to Israel?"

But at Pentecost the promise was fulfilled, "Ye shall receive power after that the Holy Ghost is come upon you." Paul may have had this very promise in mind when he wrote, "I bow my knees that ye may be *strengthened with might* by the Spirit in the inner man." And they *were* then strengthened with might, and Christ began to dwell anew in their hearts by faith. From that time they were other men than they had ever been before. That Peter who grew pale and trembled when questioned by a servant-maid, now, with the heroism of a martyr, charges it on the authorities: "This Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs which God did by him in the midst of you, as ye yourselves know, ye have taken, and with wicked hands have crucified and

slain." And to the very faces of the rulers in the Sanhedrim he boldly repeated the charge.

Some such baptism of the Spirit and revelation of Christ in him came to Rev. Thomas Halyburton in that "Outgate" he "got about the close of January 1698."

"I cannot be very positive about the day or hour of this deliverance, nor can I satisfy many other questions about the way and manner of it. He revealed Christ and his glory. I now with wonder beheld his glory —the glory as of the only begotten of the Father, full of grace and truth. . . . I saw with wonder and delight, in some measure, how God might be just in justifying even the ungodly. How was I ravished with delight when made to see that God . . . might not only pardon, but be just even in justifying the ungodly! . . . When this strange discovery was made of a relief, my soul was by a strange and sweet power carried out to rest in it. There was a light in God's

words to me like a summer's sun. It was composing; it did not, like a flash of lightning, suddenly appear and fill the soul only with amazement and fear, but it composed and quieted my soul, and put all my faculties in a due posture, as it were. . . . This glorious discovery was very surprising, and filled me with wonder. Often was I made to stand and wonder what this strange sight meant. This discovery, while it lasted, was full of ravishing sweetness. . . . This discovery and manifestation was of a much longer continuance and far more bright than any I ever since got, for it shone in its brightness for about ten days' time, and for long after that was not quite off.

"During this period," he continues, "the Lord taught me more than by all my study I had learned before. Every day I was surprised by some new and unthought-of discovery of the Lord. My mind was almost wholly taken up about spiritual things; my heart was enlarged, and I saw

the way of God's commandments with delight."

Surely, during this glorious period of religious experience, Halyburton could well say, "Christ *liveth* in me!"

By Dr. Wm. Gordon also this strengthening with might by God's Spirit in the inner man, this indwelling of Christ, this living of Christ within, was enjoyed, when he said, "I have an argument I defy all the world to refute. Jesus Christ here in my heart fills me with peace and joy, and enables me to hate sin and love holiness. Talk as you like, you can never shake me, for I *feel* him *within me!*

"There is nothing to fear if you *keep close* to Jesus. I'll tell you what I did. I went *fervently* to him, and took all my sins and cares, my heart full, and left all at the cross, and sweet peace followed. Thus go to Christ, and you have nothing else to do. *It's all done for you.*

"I see where Christians are wrong. We

do not make a *companion* of God. We should treat him more as a friend—not as a distant friend, but as always near, close to us, so that we are never alone, but continually in his company."

Christ was living in Summerfield when he could say, "The Lord caused all his goodness to pass before me and revealed to me his name. I felt him passing by. He put his hand on me, and then revealed his glory; he covered me; I was lost in the ocean of his goodness." Again he writes,

"I often feel at a loss to say whether I am in the body or out of the body. I had a sweet season this morning."

In Dr. Edward Payson, too, Christ was *living* when he wrote, "New joys, new praises! Had a most ravishing view of Christ this morning, as coming at a distance in his chariot of salvation. In an instant he was with me and around me, and I could only cry, 'Welcome, welcome, a thousand times welcome, to my disconsolate heart and

to thy widowed Church! Oh joy unspeakable and full of glory! While seeing him not I feel and believe his presence." Again he says,

"Enjoyed great nearness to Christ in family prayer. Yearned to feel a perfect union with him, and to love with a most intense love everything that is dear to him. Christians seemed inexpressibly dear to me, and I loved to pray for them as for myself." Once more,

"Oh could I now drop the body, I could stand and cry to all eternity, without being weary, 'God is holy, God is just, God is good, God is wise, and faithful, and true!' How bright, how dazzling, is the *pure, unsullied whiteness* of *his character*, and how black, how loathsome, do we appear in contrast with it! Could I sing upon paper I should break forth into singing, for day and night I can do nothing but sing."

And of what a strengthening by the Spirit in the inner man, of what a living in Christ,

are we told in these words of the eminent President Edwards!—

"As I read these words (1 Tim. i. 17), there came into my soul, and was, as it were, diffused through it, a sense of the glory of the divine Being—a new sense quite different from anything I ever experienced before. From that time I began to have a new kind of apprehension and idea of Christ, and the work of redemption, and the glorious way of salvation by him. An inward sweet sense of these things at times came into my heart, and my soul was led away in pleasant views and contemplation of them."

He writes of "a calm, delightful abstraction of the soul from the concerns of this world, and sometimes a kind of vision or fixed ideas and imagination of being alone in the mountains, or some solitary wilderness far from all mankind, conversing with Christ and wrapt and swallowed up in God. The sense I had of divine things would often of a sudden kindle up an ardor in my

soul that I knew not how to express. After this my sense of divine things gradually increased, and became more and more lively, and had more of that inward sweetness. I had vehement longings of soul after God and Christ and after more holiness, wherewith my heart seemed to be full and ready to break. I was almost perpetually in the contemplation of divine things—almost constantly in ejaculatory prayer: prayer seemed as the breath by which the yearnings of my heart had vent. The delights which I now felt in the things of religion were of an exceedingly different kind from those before mentioned that I had when a a boy, and what I then had no more notion of than one born blind has of pleasant and beautiful colors.

"The sweetest joys I have experienced have not been those that have arisen from a hope of my own good estate, but in a direct view of the glorious things of the gospel."

Once, in 1737, "I had a view that for me

was extraordinary of the glory of the Son of God as Mediator between God and man, and his wonderful grace, full, pure and precious grace and love, and meek and gentle condescension. This grace that appeared so calm and sweet appeared also great above the heavens. The person of Christ appeared ineffably excellent with an excellency great enough to swallow up all thought and conception. This view continued, as near as I can judge, about an hour, and kept me a greater part of the time in a flood of tears and weeping aloud."

These passages, condensed from the biographies of these men, exhibit to our view some of the manifold forms of experience which come when, under the mighty strengthening of the Spirit, the eye of faith gains a full vision of the Christ within. Christ may be in the soul and the soul be all unconscious of his presence. He may be there and under a dim recognition of the soul. But when the Holy Ghost shows him

there, as able to do *for* us, but especially *in* us, all that Paul prayed for in that prayer for the Ephesian Christians, and not only all that Paul had asked for, but all that he had "thought" of for them, and not only all this, but "above" all this, and not only above all this, but "abundantly" above all this, and not only abundantly above, but "exceeding abundantly" above all this,—when under the illumination of the Holy Spirit we see in clear vision our Redeemer able and willing to do all this, and this not by any display of miraculous power, but "according to the power that worketh in us," by simply a more energetic exercise of a power actually in operation within us, what experiences of the majesty, excellency, love and mercy of God the soul may enjoy would require an angel's pen to write and an angel's tongue to tell.

God grant it to us all in Jesus' name! Amen!

# XI.

THE EFFECTS UPON *the life within and the life without* of this indwelling, in-living of Christ in man will, of course, vary with the intensity of the illumination, the clearness of the faith-vision.

1. One effect of a powerful strengthening of the inner man by the Spirit of God, of a clear and vivid view, under his influence, of those "unsearchable riches of Christ," will appear in *a full assurance of hope*, a thorough persuasion, free from all misgiving, of pardon and acceptance with God, and a glad looking forward to a sure home in the mansions which Jesus has gone to prepare.

How *can* the eye, touched by the finger

of the Holy Ghost, be fixed full on that matchless One and the heart the while fail to feel that its salvation is as sure as its own existence? Yonder, in the offing, is a wreck yielding timber by timber to the pounding of the breakers. From that dissolving wreck tempest, billow and frost have already torn many a muscular frame, leaving a half dozen men half dead now, and soon either to be saved or wholly to perish. But, through the storm and over the savage billows, toward that wreck a lifeboat is making its way, and as it nears the shivering victims they see in it a young girl and an old man—Grace Darling and her father. And now, when that boat has reached the side of the wreck, is it *possible* that those sailors should doubt that it has come for them? For what else could that old man and his child have dared that wrath of winds and waters?

So when, under the touch of the Holy Ghost, I open an unfilmed eye on that

Christ within—on Him who, being in the form of God, thought it not robbery to be equal with God, yet made himself of no reputation, took on him the form of a servant, was made in the likeness of man, became obedient unto death, even the death of the cross, introduced now by the Holy Spirit into my soul, and by his Spirit now dwelling there, there clad from head to foot with God's best blessing for his obedience to all the law, clad, too, in the bloody tunic of penal execution, and all this out of love to souls like mine,—why should he not save me? Why else is he there? While this vision of Jesus lasts I can just as easily doubt my existence as my salvation!

The writer, when a little child, strayed away from the door of his home in a great city and ere long was lost—lost! Oh what a dreary horror came over his young heart when the thought broke over him, "I am lost!" At once he began to hurry on, running among the crowds, crying, and wander-

ing farther and farther from home. At length, a gentleman, hearing the child's cries and seeing his distress, stopped him, took him by the hand, inquired his name, and then set out to lead him to his home. After walking a few squares, as they were crossing a street, the child looked up, and, lo! hurrying down the street, they were passing his mother, her face full of the agony of suspense! Now, did that child doubt that that mother was looking for him? So far from it that, without one word to the man who had so kindly befriended him, he broke from his hand and sprang away like a young fawn to his mother!

But there is a love more tender than that of a mother for her child. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee." Isa. xlix. 15. And now, when the soul that has been sought and found is enabled to fix the eye fully on that

loving Saviour, there is left no room for question that salvation is sure. Night-shadows cannot stay when the sun is risen. But on this soul the Sun of Righteousness is risen. While the shutters are closed I walk in darkness though it be noonday, but fling the shutters open, and now I walk in the light. Unbelief is the shutter that excludes the light, and faith removes the shutter and lets in the light. This strengthening with might of the inner man by the Spirit of God removes the shutters so that light from the face of Jesus floods the soul, darkness flies away, doubt vanishes, and the full assurance of hope comes in. Now "I know whom I have believed, and am persuaded that he is able to keep that I have committed unto him against that day." Now I am persuaded that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate *me* from

the love of God which is in Jesus Christ my Lord."

2. Another effect of such a living of Christ in the believer will appear in a full-hearted love.

It is through faith that we gain this assuring vision of Christ, and faith "worketh by love, displays its activity through love." This love is first a love of admiration and then a love of gratitude. It is an admiring love of Christ for what he is and a grateful love of Christ for what he has done.

Recognition of moral excellence by one who is himself advanced to a certain degree in that excellence cannot fail to work in the observer a loving admiration, somewhat proportioned to the quality recognized. That neighbor of spotless integrity, of chaste and delicate modesty, of tender affection, tireless in toil and self-sacrifice for others' good, that one that delights in nothing else so much as in seeing and making others happy,—how can you know and not love that one! And

this admiring affection will increase in intensity just in proportion as these characteristics come more fully out to view. But as the full-orbed moon seems dark with defilement and the stars stained with filth in contrast with Him who made them (Job xxv. 4–8), so of all human excellence in the presence of our Christ!

"Oh could I speak the matchless worth,
Oh could I sound the glories forth,
Which in my Saviour shine,
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings
In notes almost divine.

"I'd sing the characters he bears,
And all the forms of love he wears,
Exalted on his throne;
In loftiest songs of sweetest praise
I would to everlasting days
Make all his glories known."

Such gentleness, such divine forbearance, such uncomplaining endurance while hunted like a partridge upon the mountains, while spit upon, smitten with the fist, smitten with the palm of the hand, answering back to the

pitiless insults upon the cross with his all-pardoning prayer, "Father, forgive them; for they know not what they do,"—all this and all the rest now revealed to me, not on the printed page, but in the verifying light of direct faith-vision; all this, and much more than all this, showed me as not merely historical, but actual, not what was, but what is now and for evermore! And when I thus see him I cannot choose but exclaim, "Beautiful as Tirzah, comely as Jerusalem, chiefest among ten thousand, altogether lovely!"

New fuel on this flame of love is cast by every act of beneficence in his ceaselessly beneficent life. See him there, the God-man, with those little babes in his arms; there overcome by the importunities of the Syrophenician woman; there bending over the corpse of the little girl in Capernaum, the father and mother looking on and listening as he said, "Talitha cumi!" there in the great crowd feeling the healing virtue go

out through the hem of his garment, and then speaking so tenderly to the affrighted woman that trembled at her own cure! there gone all the way from Capernaum to Nain to meet the woman who, having buried her husband, was now on the way to bury the son on whose arm she had hoped to lean as the staff of her declinimg years, and through eyes red with weeping looked out upon a world cold and desolate, to stop that bier, give back that boy from the dead, and send home to a thanksgiving festival her who had come forth to break her heart over that new-made tomb! And now, when we see him in the new light thrown on him by this mighty strengthening of the Spirit, with all these elements of beauty and all these virtues in actual exercise, what shall hinder that all, all our heart shall not go out upon him?

But our love will be also one of responsive gratitude. A pauper child in an English almshouse is suddenly conveyed away

to a house of education, is clothed, fed, instructed, and then, grown up to mature years, is appointed to this post of honor and emolument, and then advanced to that, and one day the discovery bursts upon him that the queen of the realm had seen him in his poverty and misery, and, lo! there she is now, gazing on him with a look of beneficent affection! Oh what shall, what can he do, to express the grateful love that fills his heart to breaking?

But was not I that pauper child? What poverty and wretchedness like mine? Without God, without hope in the world, wretched, and miserable, and poor, and blind, and naked, no eye to pity, no arm to save, when

"With pitying eye the Prince of grace
Beheld my helpless grief,
He saw, and oh, amazing love,
He ran to my relief!

"Down from the shining seats above
With joyful haste he fled,

Entered the grave with mortal flesh,
And dwelt among the dead!

"Oh, for such love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak."

But this is not all. I can love a man who has brought home my neighbor's child, saved by him from a sudden and violent death, but what if that man come into my door bearing in his arms the half-insensible body of my boy dripping with the water that but for this man's exposure of his own life had been that child's death? Some who read these pages can say, "This Jesus has saved my wife, or my husband, my son, my daughter, my whole family—saved us all, and provided for us one of those golden mansions in the skies! And now, as we sit around our family fireside, we think of that mansion above, and sing,

'No parting yonder;
In that world above,

Nothing shall sunder
Hearts bound in love;
Dearer and fonder,
Together we'll rove!

'None wanting yonder;
Bought by the Lamb,
All gathered under
The evergreen palm,
While loud as night's thunder
Ascends the glad psalm!'"

Yes, some who read these lines will recall scenes of sorrow made bright by the presence of this precious Friend. "Oh," said a Christian father after the funeral of a daughter gone in the triumphs of faith—"Oh, I am overwhelmed at the thought of the honor put upon my home in the glories of such a death!"

And now, in this light of the Holy Ghost, I am enabled to gaze with full, clear eye on this Christ, lovely with all the loveliness of heaven, "clad in that rich attire" of beneficent deeds, my Saviour and the Saviour of those I most dearly love, and who can measure the love that now goes out to him?

3. The sister and well-nigh constant companion of this assurance and this love is an abounding joy.

This love is a fruit of the Spirit, and one of the apples on this tree is joy. "The fruit of the Spirit is love, *joy*, peace," and the rest. To be assured of one's salvation is to possess a fountain of joy, and to love is joy itself. "Whom having not seen" with the bodily eye "ye love, in whom, though now ye see him not, yet believing"—that is, seeing him with the eye of faith as shown in the light of the Holy Ghost—"ye rejoice with joy unspeakable and full of glory!" 1 Pet. i. 8.

This accords with the command, "Rejoice in the Lord." Phil. iii. 1. "Rejoice in the Lord alway, and again I say, Rejoice." Phil. iv. 4. It reminds of the axiom, "The joy of the Lord is your strength." Neh. viii. 10. Not that no sorrow can ever come near one in whom Christ thus lives. Many are the afflictions of the righteous. A man came

home to his family with a countenance that indicated an aching heart. His wife, with the instinct of love, at once detected the sign, and asked an explanation. "My dear," he replied, "all is lost! I am a broken, poverty-stricken bankrupt!" and his face was pale and his voice trembled while he spoke. What was his surprise to hear her say, "You are mistaken; all is not lost!"

"Pray tell me what is saved."

"Why, you have me yet and these dear children; God has not taken us away."

Ah, yes, in such a wife and home there was an abiding fountain of joy. And this believer in whom Christ is living has a hiding-place from every wind, a cover from every storm, rivers of water in a dry place, the shadow of a great rock in a weary land, an ever-bubbling fountain of joy whatever sorrows may befall!

4. Another concomitant is a special delight in prayer and communion with God.

Between man in his littleness and the

high and lofty One whose name is holy there seems a gulf for which there is no bridge. But the blessed "Daysman" comes between and lays a hand on each, and thus in himself Creator and creature are brought together. Between them there is communion, interchange, as it were, of thoughts and mutual expressions of love whenever man lifts his mind in faith to God.

But how often do we go to our closets of devotion as a child into the presence of a father just returned after a long absence, and how often as one goes to an irksome task! Reader, why did you go into the closet to-day? Was it because of the delights anticipated there, or was it because of the thorns that conscience would have thrust into your soul had you neglected that duty?

With Christ *living* in me, my soul full of his quickening power, how sweet to pray! How precious each season of communion with my God! Years ago my earthly father died—died, as he had lived, in the faith of

Jesus—and from him since that time we have heard no tidings, have received no message. Suppose, now, that God should grant our mother the privilege of holding interviews with that father, of bringing us messages from him and bearing him messages from us? Would there be reluctance on our part to avail ourselves of the privilege of communication with our sainted father through such a medium? Would it require the lash of conscience to scourge us to our duty?

But "I have a Father in the promised land," the God and Father of our Lord and Saviour Jesus Christ. And I have an Elder Brother, faithful with all fidelity, lovely with all loveliness, and through that Brother I may have interviews with my heavenly Father. And now, when under the light of the Holy Ghost in its mighty shining in my soul upon my Saviour, showing him to me in all his glory as my Mediator, how gladly do I pour my thoughts through him into my Father's ear, and how sure am I that my

petitions perfumed by Jesus' breath are like fragrance before the throne of God!

That Son of God loves that Father with all the heart, soul, mind and strength. That Father has more than once dropped from the blue skies his recognizing word, "This is my beloved Son in whom I am well pleased." That Son so loves me that he gave himself for me. Now, speaking his sweet name in my Father's ears, I am sure that God is pleased, and my soul therein is full of joy!

"Sweet hour of prayer! sweet hour of prayer!
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known;
In seasons of distress and grief
My soul has often found relief,
And oft escaped the tempter's snare
By thy return, sweet hour of prayer."

Now, I can be careful for nothing, but in everything by prayer and supplications, with thanksgiving, can let my requests be made known unto God, and thus the peace of God

which passeth all understanding keep my heart and mind through Christ Jesus. Phil. iv. 6, 7.

"From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat,
'Tis found beneath the mercy-seat.

"There is a place where Jesus sheds
The oil of gladness on our heads—
A place than all besides more sweet,
It is the blood-bought mercy-seat.

"There, there on eagles' wings we soar,
And sin and sense seem all no more,
And heaven comes down our souls to greet,
And glory crowns the mercy-seat."

5. Nor is it difficult to see that another of the results of this indwelling, a concomitant of this assurance of hope, abounding love, joy in the Holy Ghost, rich communion with God, will be a *Christ-like meekness*, a profound humility.

Room for pride, and self-conceit, and haughty looking down upon others, and censoriousness of spirit, there cannot be.

No element in the consciousness of the believer is more profound than that of his indebtedness to pure sovereign grace for every precious thing in his possession and experience wherein he differs from others. Can that family be proud of that table every crumb of bread on which has come from the hand of charity? Can that pardoned man be proud of the deliverance wrought out for him by the self-sacrificing love of those for injuries to whom he had been thrust into prison? I was a convict condemned to death, and I now enjoy the green fields, the blue skies and the free air of heaven in exchange for the narrow, loathsome cell only because He whom I injured by my sins took my place on the gallows. I was at enmity with God, and sovereign grace changed my heart and enabled me to love. And now only my Christ, wounded, slain, risen in me, seen by me through a free sovereign strengthening of the Holy Ghost,

can keep me from sinking lower even than I was by nature.

Pride, self-esteem, self-sufficiency, accompanied by critical, ill-natured scanning of others' attainments and overbearing censorship of others' faults, to puffed hypocrisy are natural, to Christian godliness impossible.

6. Another necessary effect of Christ thus living in the soul is a zealous activity in his cause.

Two classes, traveling in opposite directions, miss the narrow, true and middle way. A member of the Church once said to me, "If I had a home in some wilderness, away from contact with the world, I think I could be a good Christian." And there are timid, shrinking spirits that in such spots would dream away their lives in pious fancies and holy ecstacies. Leaving the battle and toil of life to others, they would float to heaven on a rose-covered barge. Others, on the contrary, are so engrossed with the *activities* of religious life, are members and

officers in so many societies, that the path to the closet becomes grass-grown and the Bible-clasps become rusted from disuse.

Now, neither of these forms of Christian piety agrees with the law and the testimony, either with its theory or its examples. Into those cloisters whither these have fled from the sterner duties of life come God's voices of woe: "Woe unto them that lie on beds of ivory, and stretch themselves upon their couches, and are not grieved for the afflictions of Joseph! Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they come not up to the help of the Lord against the mighty!" And they whose ever-engrossing labors allow them no time for reading and quiet pondering of God's word, and little time for prayer, will one day sigh, "They made me keeper of the vineyards, but mine own vineyard have I not kept!"

The true theory of piety on this point is found in *Christ living within.* If Christ

live in and through our organs and faculties, he must be himself. And what is he but one who goes "about doing good?" What but one self-devoured by zeal for the Lord's house?

Christ liveth in us by his Spirit, and the one thought of his Spirit is Christ's glorification: "He shall glorify me, for he shall receive of mine, and shall show it unto you." John xvi. 14. Christ's humiliation consisted largely in his being trampled under foot of men. His glorification consists largely in his being exalted among men. Hence, his Spirit in a believer fills that believer with an ardent desire for the salvation of souls, and moves him to whatever his hand finds to do that souls may be saved, and thus this downtrodden Christ lifted on high among men, that thus the travailing Saviour may be rewarded by his seeing of the travail of his soul!

In fact, what do Scripture examples show? At that early day when the Spirit

of Jesus had free course in converted souls, what scenes of love and activity gladdened the Saviour and amazed the world!

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that aught of the things which he possessed was his own, but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need."

What example is more in point than that

of the man who wrote the words, "Christ liveth in me"? What was the effect on his life of this living of Christ within him?

"From Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation, but now having no more place in these parts, and having a great desire these many years to come unto you; whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears."

7. One more result of this in-living of Christ is deliverance from the power of sin.

Dr. Chalmers, in his excellent lectures on Romans, in various places writes with all

his eloquence upon this point, the power of the presence of Christ by faith to hold the depravities in abeyance and set the powers of the inner man in holy exercise:

"Let us believe that we shall live with him *here*, by entering *even now* upon the fellowship of those virtues which adorn his character, and of that spirit which actuated the whole of his conduct, and according to this belief, if it be real, so shall it be done unto us.

"The best practical receipt I can give for becoming holy is to be steadfast in the faith. Believe that Christ's righteousness is your righteousness, and his graces will become your graces.

"In a word, faith is the instrument of sanctification, and when you have learned the use of this instrument you have learned the way to become holy upon earth now as well as the way to become eternally happy in heaven.

"Sin is that scandal which must be rooted

out from that great spiritual household over which the Divinity rejoices. . . . Strange administration, indeed, for sin to be so hateful to God as to lay all who had incurred it under death, and yet, when readmitted into life, that sin should be permitted, and that what was before the object of destroying vengeance should now become the object of an upheld and protected toleration! . . . Now that the doom is taken off, think you it is possible that the unchangeable God has so given up his antipathy to sin as that man, ruined and redeemed man, may now perseveringly indulge, under the new arrangement, in that which under the old destroyed him? Does not the God who loved righteousness and hated iniquity six thousand years ago bear the same love to righteousness and hatred to iniquity still? . . . I now breathe the air of loving-kindness from heaven and can walk before God in peace and graciousness; shall I again attempt the incompatible alliance of two principles so

adverse as that of an approving God and a persevering sinner? How shall we, recovered from so awful a catastrophe, continue that which first involved us in it? . . . The cross of Christ, by the same mighty and decisive stroke wherewith it moved the curse of sin away from us, also moves away the power and the love from over us. . . . What you have distinctly to do, my brethren, in the heat and urgency of your besetting temptations, is to set up your death unto sin in Christ as your defence against the farther authority of sin over you."

When I am walking with a friend whom I dearly love and intensely desire to gratify, I carefully avoid whatever may be offensive and painful to him. But under this illumination of the Spirit I am consciously walking with Christ. I see him in his beauty, and hence sin—so offensive to him, that drew all his tears and spiked his hands and feet fast to the fatal wood—how dare I yield to it, how can I tolerate the thought of it?

A lady expected a dear friend to spend a few days with her. That friend a few months before had lost an only son in a shipwreck. In the room where they would spend most of the time there hung a picture of a fearful wreck, with drowning men clinging to cordage, with parting plank and drifting spar. With the instinctive delicacy of a woman's heart the hostess said to herself, "That picture must come down, else it will constantly remind my dear friend of her perished boy." But now my Saviour by his Spirit is on a visit to my soul, or rather I now see and feel him here, and how can I keep my sins in action in his dear presence?

Christ and sin can have no fellowship, and Christ living in us is the one great antidote of sin.

# XII.

THE DEGREE OF SANCTIFICATION to which we may be lifted by the in-living Christ is a question the time spent in the discussion of which were perhaps more profitably given to efforts after a higher degree of it in our own experience.

Still, whatever theoretic difficulties may invest the subject, we are safe in saying that no little boldness of spirit is required, whether to affirm that anything like sinless perfection—release from connate, persistent depravities—is to be expected this side the death-hour, or to set any definite limit to the soul's possible, practicable advance in the divine life.

"Who can say, I have made my heart clean, I am pure from my sin?" Prov. xx.

9. In many things we all offend. James iii. 2. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin." If we say that "even in this state" we have no sin,—"no depravities whose action needs constant neutralization by the presence and power of a crucified, living, sanctifying Christ,"—we deceive ourselves, and the truth is not in us.

Herein, indeed, is a great mystery—a new nature and an old nature—a new man and the old man—these dwelling side by side in the recesses of the same personality—surely this is a mystery! The man has become in such a sense a new creature that he claims the use of the personal pronoun and says, "It is no more 'I' that do it, but sin that dwelleth in me." Yet that sin, that old man, is there, and in countless instances compels the believer to cry out, "Oh wretched man that I am, who shall deliver me from the body of this death?"

While then in this world, a world that is smitten and penetrated with the sin-poison, atmosphere and soil, waters and rocks, sin stalking or lurking everywhere, there is no prospect of release from the damage done our nature in the fall; and the problem of the Christian life is not to rid ourselves of, but to subdue and keep in subjection, the depravities of the heart, through the steady application by faith of the in-living Christ.

We have seen an account of a spring in California called the "death spring." Its waters are clear, sparkling and cold, but instead of refreshing they kill. For, flowing through a foundation impregnated with arsenic, they hold arsenic in solution. Let us suppose that the earth for some distance down were dug away, and in its stead there were placed a mass of matter through which the waters must henceforth flow, which matter has the power to abstract all poisonous qualities from the water and emit it at the surface pure and salubrious. Now,

those waters are in themselves just what they were before. The fountain is the same, and yet in passing through this new medium they lose all their poison.

Were this transforming mass at any time removed, the waters would be as poisonous as ever. If any portion of the deadly spring find its way to the surface without passing through this healing medium, the waters in so far will be poisoned.

May not this illustrate the condition of the child of God? If there be in the wide world a death spring it is the human heart —"deceitful above all things, desperately wicked." The new birth, regeneration, the new creation in Christ Jesus, works a great change, but no such change as expels or obliterates the old depravities. That change, however, makes the soul participant in the life of Christ—makes it a residence of Christ. And now, by the operation of faith, Christ becomes the life of the soul; by a higher operation, more still the life

of the soul; and by a strengthening with might by God's Spirit of the inner man, Christ may so live in the soul, fill the soul, as, like the medicament in the spring, to heal to a large extent the life-issues of the soul. Just so far forth as one is enabled by faith to hold Christ, as it were, between the new self and the old self, the old self will be kept in abeyance, the new self will be filled with Christ and the believer will be *dead* to sin and *alive* to God! The old depravity is yet there—there not only in Saul while he is breathing out threatenings and slaughter, but in Paul while he is exclaiming, "I know whom I have believed." But in the former case there is no interposed Christ; in the latter, Christ is there living in the soul's life. If faith flag, then the bitter waters flow again; if it become almost dead, then back may come in horrid flow all the filth whose ingredients are catalogued in the Epistle to the Galatians (Gal. v. 19–21) as the "works of the flesh." A David will

perpetrate those horrid crimes, and a Peter will curse and swear and deny his master!

Thus everything, to the end of the life on earth, depends on Christ as he is in the believer by his Spirit and as he *lives* in him through the operation of faith. If Christ let him go, if he let Christ go, it is as when an infant drops from the nurse's arms over the edge of a precipice!

Change of heart, then, which makes the in-being of Christ at once a possibility and a necessity, by no means in this life puts the subject of the change in sinlessness by the side of the angels, who have naught to do but sing and soar for evermore.

# XIII.

ON THE OTHER HAND, who will venture to set definite limits to attainments in holiness possible and practicable on the part of those in whom Christ is living?

That a style of Christian life and experience greatly higher than anything we often see, very greatly higher than that of the majority of church-members, is desirable and possible, is intimated by the too well-grounded sneers of the world, and it is more than intimated by the discrepancy between our doctrines and our lives; it is asserted in the self-disgust of thousands of God's people with their present attainments, and by their hungerings and thirstings after higher attainments, and is certified by the lives of some of the saints of God.

Is the world unreasonable? The less excuse, then, for us if we so live as to make the criticisms of unreasonableness itself reasonable! What a creed is ours! Man immortal—on his way to the judgment—his sins as many as his moments—every sin deserving God's wrath and curse in this life and the life to come—a heaven above us so pure and bright that if we should see it as it is we should pray that we might die—a hell beneath so fearful that should we see it as it is and be compelled to fear our entrance there we should wish we had never been born—and then that Son of God, in the manger, in that faithful life, in that awful death, and then gone up to heaven! These doctrines, in the mind, and borne thence by the quickening Spirit of God into the soul, are enough to create a life "under the ribs of death!" They made the dying thief think his cross a crown—Paul and Silas their prison a palace, their chains wreaths of roses and their bleeding

wounds kisses of love; they made that band of Galilean peasants the wonder of the world! Thus the very framework of our holy religion shows us heights beckoning us far beyond aught we have known in actual experience.

A longing for something greatly higher than the actual is one of the instincts of true piety. "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" Where in literature will you find aught more tender and fervid than Paul's exhortations and entreaties? As when he writes to the Christians of Rome (chap. xii.):

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable, unto God, *which is* your reasonable service. And be not conformed to this world: but

be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God." And to those of Ephesus:

"Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Ephesians vi. 14–18.

How touching such words as these from the heart of that wonderful man, the Rev. Joseph Addison Alexander!—"Oh for light! God is light. Oh for more love! God is love; and he that dwelleth in love dwelleth in God and God in him. Oh let me dwell

in thee eternally!" And how constant the sigh and the song!—

"Look how we grovel here below,
Fond of these trifling toys!
Our souls can neither fly nor go
To reach eternal joys.

"In vain we tune our formal songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.

"Dear Lord, and shall we ever live
At this poor dying rate,
Our love so faint, so cold to thee,
And thine to us so great?"

But on this subject nothing is more instructive and inspiring than the yearnings and prayers of Saint Paul with which his strains of writing so often culminate. Thus in the first Epistle to the Thessalonians (v. 23) we read, "I pray God your whole spirit and soul and body be presented blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, *who also will do it.*" This follows the exhortations, "Re-

joice evermore—pray without ceasing—abstain from all appearance of evil."

Startled by the contrast between the measure of piety set before us in such passages and our actual experience, we are apt to say to ourselves, "But Paul is here thinking of the perfection of holy life in heaven." Thus our self-defensive exegesis often, like gilded points, disarms a text of its force and reduces it from the condition of a cloud all alive with electric energy, "with heaven's artillery fraught," to the condition of one of those beautiful, tame things that float in the summer sky. And when we read, "Sanctify you wholly"—spirit, soul and body preserved blameless—we say, "Ah, yes! the apostle is thinking of a better world than this!" And yet it is evident that the apostle's mind was on life in this world alone! The body is mentioned as subject to sanctification, and of course this is neither the body in the grave nor the resurrection body. Then the prayer is for a preserva-

tion in blamelessness *unto the coming of Christ*, which can mean nothing else than a preservation of them during their life on earth. The sanctification which is here depicted as that at which all believers ought to aim, as a prize after which all ought to be reaching, presents a degree very much higher than many of us have yet attained.

Turn again to that exhaustless passage in the third chapter of Ephesians and hold it well before the mind; subject it to devout, prayerful meditation, and it will open before you a prospect that will make you sigh for eagle wings to bear you up to those sunlit terraces of Christian experience. At the close of the twentieth verse the apostle speaks of a power that is now working in us, in all true believers. This is the power that regenerated us, created us anew in Christ Jesus. "The infinite power of God, from which so much may be expected, is the same of which we are now the subjects. It is that power which wrought in Christ when

it raised him from the dead. No definite bounds, therefore, can be set to what they may expect in whom Christ dwells and who are the objects of his infinite love."*

By a simple operation of this power *now at work* in us, by a special and mighty yet strictly normal and unmiraculous forth-putting of that power, Paul enthusiastically says, "God is able to do in us all that we—'I, the apostle'—ask or think!" But he asks and thinks great things for us, even that—in some degree commensurate with the riches of God's glory (v. 16)—we may be mightily strengthened in our inner nature—our renewed nature—to the indwelling of Christ by faith—faith seeing him there in all his Messianic fullness of power and grace—till we, rooted and grounded in love—love flowing through and pervading us—grasp in our comprehension, to some good degree, the matchless love of Christ to us, and thus be filled as full as our finite

* Dr. Charles Hodge.

natures whilst yet on earth can hold of the moral qualities of our God, and thus become "partakers of the divine nature."

These are the things that Paul has thought and asked; and then, as with a sigh over the infirmities of human language, he gives it up, and gives us over unto Him who is able to *do* in us what he has asked and thought, able to do *above* all he has asked and thought, yea, abundantly above, yea, exceeding abundantly above, all that he has asked or thought, and all this by the single operation of the power now at work in us!

As we look around us in this chamber of celestial imagery, and contrast what we see with what we are, shall we sigh, "Alas!" and give up in despair? Nay, rather let us shout, Hallelujah! and yield ourselves to the operation of that mighty power that worketh in us!

If by faith I am enabled to see my Saviour in me clad with all his power, who

can tell to what height he may lift me away from the reach and operation of my depravities, and to what extent he is able to engross all my powers with his life? We nothing—he everything!

To Paul's prayer add Paul's experience. That this experience was very profound and far-reaching, and at times almost seraphic, none can doubt who accept his utterances as those of a truthful, honest man. As great values are shut up in small diamonds, so a world of sweet thought is housed in that one brief word, "For to me to live is Christ, and to die is gain." Phil. i. 21. Death and life hang before him in singular counterpoise. He looks at the one, he looks at the other. How few would hesitate between them! Yet he hesitates! He hardly dare allow a preference! Of one thing he is very sure, and that is that in either case "Christ will be magnified" (ver. 20); for, says he, "In my case living consists in such union with Christ as that

my whole being is his. In me life and Christ are one. All my time, my actions, my energies, are his—I live Christ." In another Epistle, he says, "Christ liveth in me." He lives himself over again in me. Here he says, "I live Christ over again in myself." This is surely a lofty height of piety, and it is farther illustrated in such outgoings of his soul as these:

"And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. v. 3–5.

In his intense love for souls: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Rom. ix. 3.

In his ardent love for the brethren: "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand

fast in the Lord, *my* dearly beloved." Phil. iv. 1.

"For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." 1 Thess. ii. 19.

In his passionate love of Christ: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. vi. 14.

"Yea, doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ." Phil. iii. 8.

"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." 2 Cor. xii. 10.

But what need of citations on a point like

this? What now shall we say when we see imbuing the whole life of this man an intense desire for something *higher still* than anything in his experience thus far? Hear him as he tells the Philippians:

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

One life-long struggle more and more and more to apprehend, to possess himself of, that for which Christ had laid hold upon him! Christ had gone after him to Damascus and had apprehended him there—had taken hold of him and taken him to himself —for what? To realize in him that for which he had been chosen—"According as

he hath chosen us in him that we should be holy and without blame before him in love." Eph. i. 4. "And you hath he reconciled in the body of his flesh through death to present you holy and unblamable and unreprovable in his right." Col. i. 22. This was a part, and an exceedingly important part, of that for which Christ had apprehended him, and a part, and an exceedingly important part, of that which he struggled to apprehend in his experience. In this spiritual struggle — "Excelsior!" his constant motto—he fully recognized the force of his own words, that God was able to do in him exceeding abundantly above all that he asked or thought!

Let us not, then, insult our Saviour by setting any limits to our possible and practicable advance in the divine life under his influence!

# XIV.

CLOSELY CONNECTED with this question of the possible degree of elevation in the divine life is that of *the permanence* of any special experience of the power of Christ in and over the heart.

Were we questioning as to the actual experience of God's people, thousands of voices would testify that the general rule is that of change, vicissitude, periodicity. The actual path of all, or certainly almost all, believers is flecked with light and shade, the course lying over Pisgah heights, through dark gorges, over deep, angry torrents, through smiling meadows, "everything by turns and nothing long." If the experience is more equable, it is in some cases with the equability of an almost unbroken worldli-

ness of spirit, in other cases with that of a dull, monotonous level of semi-vitality, very rarely with that of Tabor illumination. Bunyan went little astray in averaging religious experience as a succession of Hills of Difficulty, Palaces of Beauty, Valleys of Humiliation, Valleys of the Shadow of Death, walks along the River of God, days in Doubting Castle, others on the Delectable Mountains, losing the scroll and finding it again, entanglement in the net of the Flatterer, rescue and scourging.

The promise is, "They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." But here is a pit, and in it a man. His friends, having seized one arm, are putting to all their strength to lift him out. At the bottom of the pit is a chest of gold, and with one hand the man is clutching the handle of that chest. His friends pull, and the man persists in trying to bring up the

chest with him. That man represents a certain style of Christian life. The chest is the world. The friends are his conscience and all influences that seek to lift him to a better life. The man, instead of mounting up on wings as eagles, is dragged with hard pulling and tortured wrenches up to heaven!

Here, again, is a bright quartz pebble. Through much attrition its edges have been worn down and it has been wrought into symmetry, and there it lies by the roadside. As the carriages of the world's gayety and the carts of its toil go by, the dust rises and falls on that white pebble until it can hardly be distinguished from the surrounding earth. At length, however, a generous shower descends, and, lo! the pebble is white and beautiful as ever, and says to itself, "Now I will retain this whiteness and part with it no more!" But the foolish thing still lies upon the roadside, and never even desires a change of place nor thinks

to ask some passer-by to remove it to a spot beyond the reach of the dust. The roadside is less lonely; it is more gay with ever-passing vehicles; and soon the dust has covered it as thick as ever. So live many Christians! New creatures in Christ Jesus, all things become new, the soul for a while lives near to God in Christ; but too soon the dust and rust of worldliness defile it, so that none can say without consulting the church roll that this one is a professed follower of the Lamb. There comes a revival of religion, some mighty outgush of heavenly rains or some sorrow, it may be, making the heart better through sadness of countenance, and all is bright again. New vows are made, but, strange to say, there is no effort to get away from the roadside! Nay, even while the fervors of the fresh love are in the Spirit, the means, instruments and provocations to worldliness are laid by for future use! Soon the dust begins to fall, the heart becomes worldly and

another interval of Christ's time is given to his crucifiers! Thus is the Master wounded in the house of his friends!

A second pebble, like the first, after a long experience of this alternation between the earthly and the heavenly, begs to be laid on the sandy shallows over which the waters of the brook glide day and night from year to year. And there it lies, beyond the reach of dust, reflecting sunbeam and starbeam, ever clean and pure and glad of heart, amid the song of the rippling waters! Is there no Christian experience like this? Is there no such thing as a life submerged, as it were, in the life of Christ, such as shall make the soul dead to sin, and for long periods even *keep* the soul dead to sin while it is all alive to God?

But the question may arise, If the law of variation and vicissitude have so largely characterized the experience of believers, is there no presumption in assuming that greater permanence may prevail in our

own? Certain considerations may relieve us at this point.

1. We live under the dispensation of the Spirit.

Ages were employed in bringing on the Advent; then the Son in person fulfilled his work, and went away, saying, "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you, and he shall glorify me." Now, surely it is not presumption to suppose that the years, as they roll us toward millennial times and the second coming of Jesus, should be characterized by an ever-advancing light and glory in the experience of God's children.

2. Then the ancient promise, looking to this new dispensation, pledges vaster gifts to those who truly believe.

"For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their

mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."

Now, this *putting the law into the mind* and writing it in the heart intimates both a higher and more steadily-abiding experience of the power of Christian life.

3. Besides, we, in these later days, have a vast advantage over those of more primitive times in the possession of a *completed Bible.* Not until nearly a hundred years after the birth of Christ did believing hands ever handle, believing eyes ever see, a completed Bible!

4. Every passing year enriches God's Israel with new and precious means of grace.

We have now a history of the triumphs of our holy religion over eighteen hundred years of opposition! We have the stories of the Christian martyrs, how they lived and how they died! We have precious libraries of Christian biography, showing us the infinitely varied providences of God with

his people and their varying experiences. The triumphs of Christianity in Burmah, in the Sandwich Islands and elsewhere pass before us. Surely, with all these means of grace additional to what were enjoyed in earlier times, it were no presumption in us to expect an increase, a steady increase, in both the brilliancy and permanence of spiritual manifestations.

But the one great encouragement to look and hope for the highest and the best is the gracious power of our indwelling Christ. That One so holy in his nature, that One who "loved the Lord with all his heart, soul, mind, and strength," and his neighbor as himself, who when he was reviled reviled not again, and when he suffered threatened not, who when smitten on the one cheek turned the other for a stroke, that One who in addition to his perfect, active obedience could bear the guilt of all our sin and take it all away, who in his love and mercy, by his Spirit, has subdued and now tarries in

my heart,—this One—who will, who dare, limit his power over the soul where he dwells? What can he not do in the way of making me actually *dead* to sin and alive to righteousness? What can he not do in the way of flooding my soul with the light and filling it with the life of which he is the essence? "Christ our life." Col. iii. 4. If now, by a mighty strengthening of the inner man by his Spirit, Christ can—and who will say he cannot?—lift me to the terrace on Zion's sunny hill where I shall experience for one moment a full assurance of hope, a full-hearted love, an abounding joy and high delight in communion with God,—why may he not continue this experience to me for a second moment, for ten minutes, for an hour? Is it extravagant to say that it is quite possible that Christ bestows on the believer in whom he dwells by faith one whole hour of such experience? But will his ability give out in one hour? If for one hour, why not for two, for ten, for twenty-

four, for a week, for a year, for ten years? Who will put any limit to the power, grace and love of our faithful Redeemer, our ever-living, ever-loving Friend?

The actual variation of Christian experience is occasioned sometimes by peculiarity of temperament, sometimes by physical condition, sometimes by varying providences, but remember that even over *all* these Jesus Christ is King!

# XV.

BEFORE MY MIND'S EYE THERE IS A FAMILY hallowed by the presence of the ministering angels as they minister to one of the number as an heir of salvation. That one may be the father of the flock, and I ask him, "What blessing upon your family would now be most precious in your eye?" Perhaps he would reply, "The conversion of my children. They are growing up in a world blighted by sin. Peril is everywhere. Their hearts are growing harder. Surely, then, their inbringing into the kingdom, their presence as penitents at the foot of the cross, their coming around me as communicants at the Lord's table,—surely this would be in accordance with the will of Jesus!"

Perhaps, however, as is so often the case, the believing member of that family is the wife and mother, and as she asks her heart, "The bestowal of what one spiritual gift forms the burden of my most urgent petitions at the throne of grace?" the reply is, "The conversion of my husband. All these years have I been flying, like a bird with a broken wing, slowly, painfully upward, with no help on the part of my dearest earthly friend. The burden and care of the spiritual training of the household all falls on me, and I am often so weary and discouraged! Oh if my husband would offer me his arm to lead me to the communion-table! Oh if he were by my side at that holy supper! Oh if morning and evening he would kneel as the priest of the household and lead us in our supplications at the throne of grace! Surely, this is the most precious blessing I can ask for our own sake and for Jesus' sake."

Or this widowed mother cries, "Oh for

my erring boy! The world's fascinating eye is on him, charming him to his ruin. The world's blight is marring his beauty, and under it he is wasting, wasting away. I see dissipation's mark on that dear brow so sweet in infancy and childhood. I see destruction hunting him body and soul. Oh if God would save my beloved, imperiled boy! What other gift so precious could he bestow?"

Or there is a sister whose heart is aching for her brother. Not long ago a young woman visited her pastor in his study to ask the way to heaven, and as they kneeled to pray she said, "Please pray for my brother; he is not a Christian; he is easily led; we fear for him. Please pray for him!" In this family a sister thinks that no other blessing could be so precious as the conversion of that brother!

Or it may be that a daughter's heart is aching for a father. An excellent Christian lady told us of one of these Christian

daughters. The mother was in heaven. The daughter and the father were each the other's chiefest earthly treasure. The daughter longed and prayed for the conversion of her father. At length she said, "I must speak to him about his soul." But what a task for a modest girl with a father she respected as well as loved! "This evening," said she to herself—"this evening I will speak to him." But during the evening every effort failed, and they retired to rest without the utterance of that word. Another evening came, and as they sat by the table many a time the word was on the lips, but in vain. It would not voice itself in that father's ear. At length the protracted anxiety began to wear on her spirits and on her frame, and finally she said, "If I do not speak to him to-night I shall die!" The evening slowly passed away, and still the word would not go from the lips. They rose to retire; she took his offered arm. They ascended the stairs.

Her frame began to tremble. He felt the trembling on his arm and looked at her. She said, "Father, there is something I wish to speak to you about." Alarmed lest she might be ill, he quickly asked, "What is it, my child?" "Father, your soul!" "My child, I will!" And he gave his heart to that One who had given his life for him!

Who knows how many of these Christian daughters, mothers, fathers, sisters, there may be, in these homes, who feel that this other blessing, more precious than the conversion of this or that, or those members, is inconceivable?

But there is One who knows better than any of us what is best for ourselves and our families. Let us ask him.

"Tell us, then, thou Man of Calvary, thou with the visage so marred more than any man's, and thy form more than the sons of men, the dust of every path of beneficence on thy pierced feet, the night dews on thy sacred brow, the crimson of the cross and

garden on thy robes, what change in that household would most gratify thine heart?"

In reply I seem to hear him say, and I am persuaded I do not misinterpret him, "Let each Christian in that household open the heart to my indwelling there by faith. Let me no longer *stay* merely; let me *live* in my living temple there. Let me, set free from my imprisonment in the recesses of the heart as simply Justifier, be admitted into all the channels of the spiritual life as Sanctifier. Having saved those heavens from ruin, let me now garnish them. Let me from this hour *live* in the vision, in the thoughts, in the consciousness, in the affections, in the life; let me be the life of the soul!"

Surely, this is Christ's desire, and that for two reasons:

He is in us as a moulding, controlling force, and is it not the instinct of all self-conscious forces to be and do all they may? That artist—hindrances, whether from pecu-

niary inability, stubbornness of material, want of opportunity, or from whatever cause, are tortures to him. He yearns and agonizes to do all he may, that all his powers may have full scope to work their will. That statesman—exalted to power, with clear perception of some grand ideal, some great achievement for the common weal—how he pants to have his way, how he frets and chafes and breaks his heart while he sees what might so well be, what peace and prosperity, what floods of blessing, might come to the nation, were only this, that or the other hindrance out of the way! His ideal is like a mighty magnet drawing him, mocking and torturing him, as he looks helplessly on! That reformer — with his great, good heart, his sleep slain by the echoes of human woes he would relieve, and his scheme so obvious, so sure, so effective a remedy, and yet he and it made well nigh null and void by useless hindrances interposed by petty jealousies or puerile

ignorance or cunning criminality of human wolves who, if he succeed, can no longer feed on human lives and fortunes, no longer prey on the helpless and innocent.

Jesus, the fullness of the Godhead, having by his obedience and woes won his way into the heart, and now there, all power given him in heaven and earth—that power of exceeding greatness to usward who believe, that power now working in us by operation of which he is able to do exceeding abundantly above all that Paul asked and thought in that wonderful asking and thinking—how can it not be that he longs, yearns, his heart throbbing with desire to do in the soul all that he can do with a human soul while yet in the flesh?

What mean the words, "God saw that it was good," if not that there was joy in the divine bosom that virtue had gone out of him and embodied itself in that fair creation? And Christ in us, how can it but be that his heart would bound with joy could he see

that infinitely better, brighter result of divine power, a soul full of himself?

Look at those sunset clouds full of the sun, all the colors he has in him woven into that robe of glory hanging on the shoulders of the western sky. And is not the sun glad in that glory? If not, the Sun of Righteousness is glad with the gladness that comes to him when he sees the travail of his soul, when a believer takes him, in all his fullness, into all the recesses of his being!

For another reason, the full consecration of a soul to God, the full admission of Christ into the vitalities of the soul, is in Jesus' eye the richest of blessings, and that is the *usefulness* of such a soul. What was it gave such power to the old prophets? What such influence to the early Christians? Was it not the impression made by their words and aspect that God was in and with them? See King David before Nathan—King Ahab before Elijah!

Few facts of the New Testament more solemnly impress my mind than those respecting Paul's labors with individuals among the heathen. When I see him "by the space of three years going from house to house and warning every one, night and day, with tears," and this among a people heathen with all the filth and fanaticism of heathenism, I feel that there is nothing that can resist the zeal of a high and true godliness. Indeed, is not every believer a prophet? "Let him that heareth say, Come!" Fill now that believer with the fullness of God, let the light of an inliving Christ beam in his eye, speak on his tongue, breathe in his spirit and hallow his life, and he would be a bold man who would venture to set limits to that believer's power!

Who of us has not felt a kind of holy awe as we have listened to words of men of obvious and devoted piety? We knew a man of humble origin, who was found of a gracious Saviour and gifted with more than common

fervor of piety. By the consistency of his life he had won the esteem of all who knew him. Musing on the work of God in his native village, the impression fixed itself in his mind, "It is my duty to go through this town and pray in every family!" Nor was he disobedient to the call. Giving himself in prayer and humility, yet with holy zeal, to this work, he actually went from door to door, and every door opened before him. To him all alike, rich and poor, refined and unrefined, believer and unbeliever, bowed with respect unfeigned, almost with reverent awe, and around him they and their families bent the knee and listened to or joined with him while he prayed with tearful fervor for heavenly blessings on their heads and home. None could doubt that God was with that humble, devout man. Oh fill our churches with "God-souls" thus filled with Christ, and soon the world would see that godliness is power!

# XVI.

AND NOW WE SEEM TO HEAR YOU ASK, "HOW MAY THIS BE?—HOW MAY IT BE WITH ME?"

You are a child of God, and yet you sometimes doubt this relationship. Perhaps even your whole Christian life has been one of predominant doubt, fear, distrust. A thousand times you have sighed, Oh for such an experience as would enable me at least once in a while to say, "I know whom I have believed!" Or perhaps your experience has been such that rarely has the enemy been able to master your faith and hope, and your average experience has been one of peace and joy!

Whatever may be the fact as to your *frames* of mind, if you are a true child of

God, you are in Christ. You have put on Christ as a shield against condemnation; all his endurance of penal wrath is yours. You are crucified with Christ. Further, you are accepted as righteous in the Beloved. You are completely and for ever justified! Besides this, Christ is in you. You were baptized into him in order that he might be in you with all his power to sanctify and mould into his blessed image.

But notwithstanding all this, your relationship to him and his relationship to you and all your actual experience of his grace, you still feel and know that but a very small proportion of the legitimate effects of the in-being of a crucified Christ in your heart has been realized in your actual experience. You are thoroughly persuaded that there lie above you terraces of gracious realization to which you have never climbed, there is a possible vividness of assurance you have never compassed, fervors of holy love and joy that have never kindled

your heart, there is a style of Christian life superior to anything you have ever achieved. And now, as many a time before, you are asking, "On what conditions, by what methods and means, may I attain to this better experience?"

Unless he who writes these words is greatly mistaken, the number of those who ask this question is large, very large, and increasingly large. It is one of the precious signs of the times that the hunger and thirst after righteousness are becoming more intense and more general. Our own heart has been tenderly touched at the sighs we have heard in prayer and the earnest words of inquiry respecting a closer walk with God. It was our privilege under, as we cannot doubt, the guidings of the Holy Spirit, to make the words which form the text of this little volume the subject of a discourse for the opening year 1871, and to give it to our people and take it for ourself as a year-word—"CHRIST LIVETH IN ME."

The subject has been presented again and again in various forms, and has come back to us again and again from one and another in the question, "How may it be so with me? What are the conditions and means of this closer walk with God?"

1. We answer, first, *believe it possible* to you. Believe that something greatly better than you have ever known is quite within your reach.

Here, as everywhere in the field of religion, *faith* is indispensable. Where unbelief is strong, Christ *cannot* do many mighty works. He may have a "few sick folk" even through instrumentality of a feeble faith. And he may, through a like faith, dispel doubts and clouds here and there, but nothing like a rose-crowned June of Christian experience is possible to him who does not *believe* in the possibility of such a style of experience.

In this believer Christ is, in the mystic relationship of spiritual union, but that one

does not believe that it is practically possible that *he* can be so strengthened with might by his spirit in the inner man as that Christ should thus *dwell*, LIVE in his heart; that he should be thus rooted and grounded in love, and understand the love of Christ that passeth knowledge, and be filled full of God. He does not believe that "according to the power now actually working in him" God is able to do in him above all that we ask or think! God might do this with Paul, with the saints at Ephesus, with Halyburton, with Edwards, but with *him*—no, it is practically impossible! Why, he is a man of business, and his depravities are so played upon hour by hour, and his thoughts so engrossed with cares and anxieties, that anything like this is simply impossible! This one is a woman of position, intelligence, fashion, the moving spirit in a circle that would lift up both hands in amazement, and pour out a torrent of mingled pity and contempt, at the puritanical folly that would

tear the heart from the world and offer it to be filled with all the fullness of God.

Well, my brother, my sister in the Lord, if you cannot credit the practicability of this through Jesus your Redeemer, if you will thus limit the Holy One of Israel, you will pass your life without the luxuries of that better and closer walk with God which else might fill the hours of your life on earth. To believe that it is possible for Christ to LIVE in your thoughts, your aims, your affections, your life, live there as an ever and mightily energizing vitality, is indispensable to any high realization of this in-living.

2. Then this in-living *must be desired.*

It may be asked, How is it possible that a true Christian should not desire to be *wholly* a Christian—desire to have Christ in the highest practicable sense always living in the soul? But experience abundantly proves that it is possible to be a Christian and yet be satisfied with the security certified in justification, without being over-de-

sirous of the purity and thorough self-devotion implied in a mature sanctification. Flesh dies hard. The lusts are expelled only by a crucifixion. A thousand things in the world, the ungodly world, are sweet to the natural tastes, and we part with them as we part with a right hand or a right eye.

But if one is ever to rise out of the slough, is ever to climb up from the murky vales around the base of the mount to the terraces nearer the sun, he must add to his faith that it is possible for him, the earnest desire that this possibility become actual.

3. These points settled, *there must be willingness and purpose to part with whatever* in the affections and the life stands in the way of this indwelling. "A closer walk with God is possible. A closer walk I covet. Now away with whatever in my heart and life piles barriers in my path!" But to make even such a purpose of much avail there must also be an honest and prayerful desire to know the actual hin-

drances. We are often too willing to believe that this and that is not inconsistent with piety, while God knows that piety and these cannot dwell together. We must be willing to know that that darling thing, whatever it may be, this or that form of recreation, these and those associations, these and those habits of speech and conduct, are to a high order of piety as frost to tender flowers, and knowing this, we must be resolute to sacrifice them all.

4. Believing that a great advance in our religious experience is a possibility, desiring it and having a readiness to abolish sinful hindrances, the next step is *to resolve on obtaining* all that by the grace of God may be reached in our own experience.

The prodigal said, "I will arise and go to my father." Meditation issued in resolve. The soul, having gained a glimpse of the felicities and glories of this in-living, having seen the paltriness of all else in comparison with it, resolves before God to make all

called-for sacrifices, to use all appointed means and to give not over until victory crowns the struggle. As to what sacrifices may be needed and what means may be profitable, the Holy Spirit will be your teacher.

Finally, to sum up the whole in a word, *grieve not the Holy Spirit of God.*

It is by his Spirit that Christ dwells in us. To grieve his Spirit is to shut Christ out of the acting, conscious life of the soul. To disbelieve his power to do in you exceeding abundantly above all that we ask or think, not to desire ardently the operation of that power in that mighty doing, unwillingness to part with a darling sin, that moral feebleness that even with the golden prize before the eye fails to gird itself up to the purpose to forget what is behind and reach after that which is before,—all these things grieve the Spirit who waits and longs to exhibit and impart to us the unsearchable riches of Christ.

If, in the prosecution of this life, we be surprised into sin of thought, word and deed, let us *instantly, instantly,* take that sin to Christ. In the journal of Dr. Addison Alexander we see that he very early learned this important lesson.

"*June* 5.—Read a considerable part of Halyburton's life with avidity and astonishment. I seemed to be reading a history of my own life. I speak within bounds when I say that up to the age of twenty his spiritual history is mine in almost every point.

"On one head particularly I have been much edified. When my conscience has been wounded by relapses into sin, I have always been tempted to sink down into a sullen apathy, or else to wait a day or two before approaching to God again. It has seemed to me on such occasions that it would be awfully presumptuous and insolent to ask God to forgive me *on the spot.*

"It has pleased God this afternoon to use the memoir as an instrument in fixing on

my mind a strong conviction that the only reasonable course is to come at once and ask forgiveness in the name of Christ."

How almost overwhelming is the sense of divine love that follows in our souls the realization that, as a Father, God in Christ is ever at our side, ready on the instant to forgive every sin and take us again into favor!

But there is something better even than this instant seeking for pardon, and that is such an indwelling of Christ as to repress our depravities, hinder their action and *fill us* with the fullness of God.

Let us, beloved in the Lord, to aid us in our climbing, so put these passages of Scripture here given, and others similar to them, into our memories, that they will ever be as ready as the alphabet on our tongue.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not,

that so many of us as were baptized into Jesus Christ were baptized into his death? Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. vi. 1–3, 6, 7, 11–14.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on

the earth. For ye are dead, and your life is hid with Christ in God." Phil. iii. 1–3.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John i. 5–7.

"Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph. i. 3–4.

"Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers;

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. i. 15–21.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened

with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. iii. 14–21.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it. 1 Thess. v. 23, 24.

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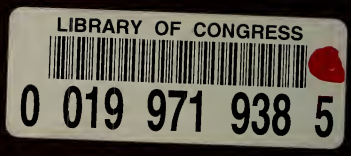
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